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"*Ut Ecclesia ædificationem accipiat.*"
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Yours in Christ, JOHN J. KEANE.

AMERICAN

ECCLESIASTICAL REVIEW.

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THE FINAL ADVENT.

Theologia Dogmatica Specialis concinnata a Dr. Joanne Katschthaler. Lib. IV.: Eschatologia. Ratisbonæ. Manz. 1888.

The Return of the King. By Henry James Coleridge, S. J. London: Burns & Oates. 1883.

THE Church, in blending thoughts of the two Advents of the Son of Man—in leading her children to prepare for the commemoration of the first, in its aspects of lowliness and mercy, by looking forward to the second, in its majesty and justice—does but reflect the record of the divine communications made to man regarding the Redemption and Final Judgment. Throughout all Scripture the prophecy or doctrine of the Divine Atonement and the Last Account are united as essential parts of one pre-ordained plan. Malachias tells of "the Lord whom ye seek, and the Angel of the covenant whom ye desire coming to His Temple," and then cries out: "Who shall be able to think of the day of His coming, and who shall stand to see Him? for He is like a refining fire and like the fuller's herb" (Mal. iii. 6); and when that Angel—the Precursor—appears to His people, he preaches to them of the Messiah as one "whose fan is in His hand; who shall thoroughly cleanse His floor and gather His wheat

into the barn, but the chaff He will burn with unquenchable fire" (Matt. iii. 12). The Saviour himself, almost at the close of his career of public teaching, describes in detail the Universal Judgment at the end of time, and when afterwards He stands before His accusers in the court of Caiphas, as the lamb before its shearers, in answer to the solemn adjuration of the high-priest, he opens His mouth to confess His Divinity and to utter the prophecy: "I say to you, hereafter you shall see the Son of Man sitting at the right hand of God, and coming in the clouds of heaven" (Matt. xxvi. 64). It was the message of the angel to the apostles on the Mount of Ascension: "This Jesus, who is taken up from you, shall so come as you have seen Him going into heaven" (Acts i.). The same thoughts flow united through the apostolic teaching, and the early Christians, while learning the elementary truths regarding their Saviour's first coming, looked eagerly forward to His second, so certain that "He would not delay but would come quickly," that St. Paul had to warn them not to expect the end too soon, for the antecedent signs had not yet been fulfilled. The two thoughts are frequently commingled in the writings of the Fathers; they follow each other in the Symbols of Faith, and are scientifically treated by the greatest theologians within the same tract. They join therefore in the mind of the Church as they do in the mind of her Divine Founder as the beginning and end of one eternal purpose.[1] It will be therefore quite in keeping with the Advent spirit if we turn our thought in this paper to Our Lord's final coming—to recall some truths regarding its time and signs. We shall walk safely if we follow the guiding of the prudent authors mentioned above.

I.

Next to the fact itself, nothing is more certain regarding Our Lord's final advent than the *uncertainty* of its *time*.

[1] This blending of the two advents is beautifully described by Fr. Coleridge, loc. cit., serm. i.

"Thesis est certissima ex effatis S. Scripturæ et Traditionis, quæ aperte annuntiant, diem novissimum prorsus esse ignotum" (Katschthaler, p. 384). "Of that day and hour no man knoweth, neither the Angels in Heaven nor the Son,[1] but the Father" (Mark xiii. 32), for to none is it given "to know the times or the moments which the Father hath placed in His power" (Acts i. 6).[2] "In quo dicto," says St. Augustine, voicing in this the burden of tradition, "omnium de hac re calculantium digitos resolvit et quiescere jubet."[3] Human reason bears witness in the voice of conscience of a judgment to come, but is dumb as to the time. From the natural objects which bound her sphere no bridge passes to the unrevealed counsels of God.[4]

We might here allude in passing to revelations regarding the last days which are said to have been made to private persons. "Prophetiis nolite spernere,"[5] is the golden advice of St. Paul, and we have no inclination to rank ourselves with those who deny the possibility or fact of God's extraordinary communications to His chosen servants. Moreover, such private revelations, when used with the caution which the Catholic Church prescribes in forbidding their publication unless they have been properly examined and approved by the constituted authority, serve a good purpose,

[1] As *man*, according to some interpreters; with *communicable* knowledge, according to others.

[2] "He did not say His own *knowledge* or *wisdom*, but His own *power*. As if He were speaking of something which depended, above all things, on the free choice of God, independent of any ordinary laws or general rules by which He conducts the government of the world."—Coleridge, loc. cit., p. 85.

[3] Apud Katschthaler, p. 385.

[4] St. Paul nowhere defines the time of Our Lord's coming, though he uses expressions which denote the possibility of its being soon. Attamen hæ locutiones vividæ tantum sunt expressiones spei et desiderii Apostoli. . . . assistendi reditui Salvatoris. Loquitur communicative, vel etiam hypothetice in Epistolis ad Thess. (Dr. K., p. 384). The theory held in early and recent times that Christ was born anno mundi 4000, and would again appear in anno 6000, is based on ignorance of O. Test. chronology (Ibid., p. 386).

[5] I. Thess. v. 20; Conf. Acts ii. 17.

particularly in the present matter, where they help to keep alive the spirit of watchfulness so much insisted on by Our Lord. We have before us a compilation of such revelations, in which we find the famous prophecy attributed to St. Malachy, regarding the series of Popes, beginning with Celestine II (d. 1143) and terminating with Peter II, who, it is said, will be the last to occupy the papal throne. To the name of each Pontiff is affixed a sentence characterizing his reign. According to its list there are to intervene ten Popes between Leo XIII and Peter II. "The authenticity of these prophecies, says the compiler, is proved at great length by the learned Fr. Menestrie in his treatise on the prophecies of St. Malachy. They are also approved by Moreri in his *Biogr. Dict.*, and by Sandini in his "Lives of the Roman Pontiffs;" also in the "Elements of History" of the Abbé Vallemont, publ. in 1702; and Corn. a Lapide, Comm. in Joan., c. x., no. 16, mentions it."[1] Dr. K. says there are *extrinsic* proofs which prove the prophecy spurious. Though the saintly Archbishop of Armagh (d. 1148) had undoubtedly the gift of prophecy, yet there is no trace of his having made the above prediction, which was utterly unknown before the year 1590. St. Bernard, his bosom friend and biographer, in whose arms, too, St. Malachy died, makes no mention of it; neither do Raynaldus, Baronius, or other historians prior to 1590. Its intrinsic character also proves it spurious. Though the characters attributed to some of the Pontiffs are apt,[2] yet in the main they are vague and ambiguous. Moreover, after Leo XIII there are to be but ten successive Pontiffs, whose aggregate reign, allowing for each an average of a dozen years, would make an interval too closely determining the time, which, Our Lord says, it is given no man to know. It

[1] The "Christian Trumpet, or Previsions and Predictions," etc., compiled by Pellegrini. We quote from the Sixth Edition, Boston, 1874.

[2] E.g., Alexander VII, as "Montium Custos;" Gregory XVI, "de balneis Etruriæ;" Pius VI, "Peregrinus apostolicus;" Pius IX, "Crux de cruce;" Leo XIII, "Lumen de cælo."

is truly remarkable, says Bishop Dwenger, what respect this miserable fabrication has won for itself. I say fabrication, for it certainly is not a prophecy made by St. Malachy; no scholar would now consider it such.... It saw the light 447 years after the death of the Saint, having been published, not from an Irish source, as we should naturally expect, in Venice, 1596, by the Benedictine Anold Wion. There is no doubt that it was fabricated in order to further the interests of Cardinal Pimoncelli in the Conclave of 1590, which gave to the Church Pope Gregory XIV.[1]

Another prophecy in the compilation before us is that which was to have been fufilled in 1886: Quando Marcus Pascha dabit, Antonius pentecostabit, Joannes adorabit, totus mundus Væ clamabit. What of this prediction? asks Dr. K. It is spurious, he holds, as to its source, for it proceeds from a man in whom the traits of a prophet are not verified. The Latin version comes from the French, and was first published by Michael Notre Dame (Nostradamus), in his Centuriates (1555, 1558). Moreover, it has proved itself false. The predicted constellation of festivals—Easter on Apr. 25th, Pentecost, June 13th, Corpus Christi, June 24th, has frequently occurred, once almost every century (1014, 1109, 1204, 1451, 1546). Easter also fell on Apr. 25th in the years 1666, 1734, 1886, and these years were not marked by any extraordinary universal calamity.

This prophecy is also found attributed to St. Bridget.[2] But it must be remembered that her "Revelations" were not written by herself, but in large part, from her recital, by Peter, a Swedish Cistercian, her confessor. The eighth book was written by another confessor, Alphonsus, the Spaniard.[3] This fact explains their lacking the genuine simplicity which charactized the Saint. The Council of Basle charged John of Turrecremata, afterwards Cardinal, to examine the "Rev-

[1] Quoted by Dr. K., loc. cit., from *Wahrheitsfreund*, Cincinn., 1885, n. 28.

[2] *Chr. Trumpet*, p. 34.

[3] See Butler's *Lives of the Saints*, Oct. 8.

elations," and he wrote their defence. The Council found no difficulty[1] in giving them that general approbation which, as St. Benedict XIV shows, means "that they contain nothing contrary to the faith, and may be read profitably by Christians." They were also commended in the same sense by Gregory XI and Urban VI.[2]

II.

Though God in His wisdom has hidden from us the time of His final visit, yet in His mercy He has revealed certain signs whose fulfilment shall indicate to the then surviving race that the time is approaching or at hand. Thesis est fide certa, ut constat ex multis S. Scripturæ et SS. Patrum effatis.[3] This forewarning is simply an extension of God's gracious way of dealing with men in matters of supreme importance, for "the Lord God doth not without revealing His secret to His servants the Prophets" (Amos iii. 7). "The whole of Scripture bears witness to the truth that whatever great things God has done in the carrying out of His loving and merciful counsel for the redemption of the world, all have been told over and over again, ever since the beginning of the human race."[4] The Last Judgment is the consummation of the Saviour's redeeming work. Some forewarning, therefore, of the approach of the former is quite in analogy with His predictions of the latter. The signs which shall indicate the drawing nigh of the end are of two kinds: those which refer to the intellectual, moral, and religious state of human society, and those which are embodied in extraordinary physical phenomena. The chief of the

[1] Mansi mentions the objections made by some of the members.—T. IV., Suppl. Concil., p. 910.

[2] We have no authorized copy at hand of the Revelations, and so we cannot say whether this latter prediction is certainly attributed to her. If it be so, it is not unlikely that Nostradamus, to whom Dr. K. ascribes its publication, may have drawn it from that source.

[3] K., p. 392.

[4] Fr. Coleridge, "Preparation for the Incarn.," p. 46.

former are the universal spread of the Gospel, the decay of faith, the coming of Antichrist.

"The Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come" (Matt. xxiv.). Following Patristic teaching, Dr. K. concludes that this does not imply the conversion of the whole race, nor the universal spread of revealed truth without its acceptance, but is to be taken morally, "ut ubique prædicetur eo saltem fructu, ut in omnibus regionibus ac præcipuis provinciis aliquot templa exstruantur et christiana religio exerceatur,"[1] so that no nation may excuse itself before its Judge of ignorance of His revealed law. St. Augustine appeals to the prophecies in the O. Test.: "He shall rule from sea to sea, and from the river unto the ends of the earth" (Ps. lxxi. 8). "All the nations Thou hast made shall come and adore before Thee, O Lord: and they shall glorify Thy name" (Ps. lxxxv. 9). Also Sophon. ii. 11; Mal. i. 77.[2]

The precise meaning of the general "revolt" against Faith of which St. Paul speaks it is not easy to determine. It certainly does not include so universal a defection that the approaching end shall find but few professing Christianity, but rather the lapse of whole nations and kingdoms, "ita ut principia Christianæ religionis ex scholis, familiis, ex foro tollantur, generatim ex vita publica, sociali et politica removeantur et projiciantur."[3] But whatever may be the extent of the falling away from the truth, the deeply intensive character of that fatal lapse is most certain: "Know," says St. Paul to Timothy, "that in the last days shall come dangerous times: Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of themselves more than of God; hav-

[1] P. 394. [2] Ibid., p. 395. [3] P. 396.

ing indeed an appearance of piety, but denying the power thereof" (II. Tim. iii. 1, 6). This description of the last days is almost the literal counterpart of the same Apostle's summary of the vices of the pagan world before the dawn of Christian revelation (Rom. i.).

The advent of the Judge shall not take place until "the man of sin shall be revealed, the Son of perdition; he is Antichrist, who denieth the Father and the Son" (II. Thess. ii. and I. John ii.). The predictions concerning Antichrist, his character and work, are to a great extent obscure and doubtful. What Dr. K. thinks can certainly be concluded from Holy Writ is: 1. that he is to precede the coming of Christ. 2. That he is a *real person.* This is plain from I. John ii. 18, where the article is used before his name to distinguish the real Antichrist from those other enemies of the Christian religion to whom, because of their share in his wicked character, St. John gives the name in a translated sense; also from the emphatic epithets applied to him by St. Paul (II. Thess.), and from the general consensus Patrium. 3. That he is not a demon in human guise, but a man whose close league with the evil one enables him to perform prodigies. 4. That he is to wield vast power on earth and to wage fierce and successful war against the faith. 5. But shall finally be overcome by the power of Christ.[1]

Speaking of the principles which bring about human success, Fr. Coleridge makes use of an illustration which throws light on the possibility of him who is protrayed in Holy Writ as "the enemy of God, the man of sin, the child of perdition, the persecutor of the Saints, the worker of lying wonders, the slave of Satan, the author and propagator of a false religion, the tyrannical proscriber of every worship but his own;" of him whose described depth of depravity has lead many sober thinkers to suppose him a fiend incar-

[1] Apud Judæos et Mohammedanos reperitur persuasio ante mundi consummationem venire Antichristum (qui a Judæis *Armillus*, a Mohammedanis *Deggâl*, i. e., impostor, appellatur).—Dr. K., p. 404.

nate—reaching the height of power amongst reasonable men. "You may have read in the history of the last century, how that miserable man whose name has become famous as the patriarch and apostle of modern unbelief, the man who began, or at all events carried to its height, that spirit of calumniating and scoffing and sneering at Christianity which has so many followers still—though his contemporaries knew him, as we also know him from his biographies, to have been eaten up by meanness, petty spite, vanity, jealousy, avarice, insatiable pride, ostentation, and love of applause, so that his character appears to us to have nothing in it that any one could heartily admire or love in any way—yet how, at the very close of his long-drawn-out life, when the hand of death was already creeping upon him, he had himself transported once more to Paris, and how he there became the object of universal homage, and it may almost be said of worship, for no other reason so much as that he had been a brilliant forerunner of Antichrist in his doctrine, in laughing at religion and encouraging men in infidelity! And then all ranks in that gay and thoughtless society, dancing, as it were, at that moment, its last fling over the half-wakened fires of the volcano beneath its feet, which was so soon to burst forth and engulf the revellers in destruction—all ranks, I grieve to say, from the partner of the throne of the successor of St. Louis down to the lowest hangers on of the light literature and the theatres of the time—came or sent in succession to the ante-chamber of that dying sinner as if to burn incense before him."[1]

St. Paul speaks of a power that now prevents the coming of the man of sin: "Now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh; only that he who holdeth, do hold, until he be taken out of the way" (II. Thess. i. 6). Interpreters are not at one on the meaning of this passage. Some think that Our Lord's coming is withheld because of the non-impletion of the forewarning signs. Others, that providential interfer-

[1] Loc. cit., p. 208.

ence prevents the advent of Antichrist;—according to the early Christian writers the impediment is the Roman Empire, and this opinion, taken in its spirit, appears at least plausible. When the Fathers "speak of the Roman Empire, they mean, as we should put it now, the principle which in those days was embodied and represented by that Government, the principle of law and order and right and obedience, the rule of conscience and of the natural law, as represented in the fabric of human society, which cannot stand for a moment without this principle of law and order and justice, to hold it together and to support it.[1] Faith is founded on reason, grace on nature; the Church, as a supernatural, on natural society. Whatever, therefore, subverts the natural, undermines the supernatural. When we look at the principles at work in society to-day, it is not difficult to discern that it is largely might which keeps intact the realm of right, and that it requires no very great change in the tendency of modern government to bring about the overthrow of foundations which will leave society fit to hasten the formation of an Antichrist.[2]

5. Another sign of the approaching end will be the return to earth of Henoch and Elias, to strengthen men by their preaching and wonders against the destructive work of Antichrist: the one to be an apostle to the Gentiles, for "Henoch pleased God, and was translated into paradise,[3] that he may give repentance to the nations;"[4] the other, to the Jews. "Elias indeed shall come," says Our Lord in answer to the question of His disciples "and shall restore all things,"[5] thus confirming the prophecy made long before by Malachias: "Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord. And he shall

[1] C. loc. cit., p. 27.

[2] For much that is interesting and instructive regarding this sign, see Suarez, in part III. Summæ, disp. liv.

[3] *In paradisum* is not in the Greek versions. Regarding the present abode of Henoch and Elias nothing certain is known. Suarez mentions and fully discusses the various theories.—Disp. liv.

[4] Eccl xliv. 1. [5] Matt. xvii. 13.

turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and strike the earth with Anathema." [1] This teaching, Dr. K. pronounces *certain*, though Suarez goes farther, calling it *de fide aut fidei* valde *proxima*. [2]

Still another sign will be the conversion of the Jews to the faith. The entire race will not enter the true fold, "sed tot ad fidem convertentur ut merito universus populus conversus censeatur." [3] This Dr. K. considers a probable tenet, more in harmony with S. Scripture than its opposite. [4] "For I would not have you ignorant, brethren," says St. Paul, "of this mystery (lest you should be wise in your own conceits) that blindness in part has happened in Israel until the fulness of the Gentiles should come in; and so all Israel should be saved, as it is written: Then shall come out of Sion he that shall deliver, and shall turn away impiety from Jacob." [5] St. Augustine thus sums up patristic teaching and general tradition: "That, through the expounding of the law by the great and wonderful prophet Elias, the Jews, in the last times, before the Judgment, will believe in the true Christ, in our Christ, is a truth impressed universally on the sayings and hearts of the faithful. When Elias shall come, he will show the spiritual meaning of the law, whereof the Jews have now but a carnal task: Sic enim cor patrum convertetur ad filios, cum intelligentia patrum perducetur ad intelligentiam filiorum; *et cor filiorum ad patres* eorum, dum id quod senserunt illi, consentiunt et isti." [6]

The advent of the Son of Man is to be preceded by astounding disturbances of the physical order: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved." [7] Our Lord is here again repeating a former prophecy: "I will show wonders in heaven. . . . The sun shall

[1] Mal. iv. 5. [2] Loc. cit., p. 405. [3] Loc. cit., p. 406. [4] Ibid.
[5] Rom. xi. 25. [6] Apud K., loc. cit., p. 408. [7] Matt. xxiv. 29.

be turned into darkness, and the moon into blood, ... and the stars withdraw their shining." [1] At what time in relation to Christ's coming these revolutions in nature shall occur, we know not. St. Augustine thinks they will take place during the persecution of Antichrist. So also Lactantius. St. Jerome and Chrysostom, after that persecution. Suarez, after the general resurrection, at the very time of Our Lord's coming. [2] In any case, what it behooves us most to note, is that the end shall come to the race of men as it does to the individual, suddenly. The warning words of Our Lord are hardly less remarkable than the catastrophes of nature which are to precede or announce His coming: "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly. For as a snare shall it come upon all that sit upon the face of the earth." [3]

As it was in the days of Noe and of Lot, so shall it be in the days of the Son of Man. The race of men, grown decrepit, will be found in the same sensual indulgence at the close of time as it was in its younger life, when the flood and fire were sent in chastisement. How is it possible that, in spite of the many divine forwarnings, the Judge shall yet appear to men unprepared and heedless of His coming? The prophecy of St. Peter suggests a reason for this sadly surprising phenomenon: "In the last days there shall come scoffers with deceit, walking according to their own lusts, saying: when is His promise or His coming? for since the fathers slept, all things continue so from the beginning of creation (II. Peter iii. 3). The blindness will be in the false judgment which men, owing to excessive sensuality, will pass upon the nature of physical laws. Fixing their mental vision constantly on matter, they will have come to regard it as the only reality. From the close observing of its mode of action they will have made it the ever obedient servant to

[1] Joel ii. 30 and iii. 15. [2] K., ibid. [3] Luke xxi. 34.

constantly whetted appetite for sense gratification. With the denial of the supernatural world, and the full enjoyment of the natural, the belief in the immutability of nature's laws is necessarily linked. On such a frame of mind, divine warnings, naturally speaking, can make no impression. Whether the beginnings of the end be far away from us, or near at hand, we have no means as yet of knowing. But what must be plain to an ordinary observer is the existence and steady growth of principles to-day in society which must logically bring on the general insensibility which will characterize men before Christ's final coming. Of course, these principles have been at work ever since the first sin, for they are simply the evil energies of human nature, which from time to time are permitted to gain an unusual mede of success. It may be doubted, however, whether they have ever before been so orderly marshalled, so brilliantly arrayed, so confidently set forth, as they are in these times in what passes as agnostic science. When St. Paul spoke to the Athenian philosophers, he met them on common ground. He spoke to them of the existence, providence, and omnipresence of God, appealing to their poet's admission that we are His offspring. When he came to the doctrine of the judgment and resurrection, some mocked, but others said: We will hear thee again concerning this matter (Acts xvii.). Were another Paul to bring revealed truth before an assembly of the leaders of "modern thought," he could find no mutually admitted absolute truth, whence to start. The reception which would be accorded to his beginnings would be like to that which the Areopagites had for the doctrine concerning the resurrection. He would find the realities of the supernatural order, to say nothing of its bearings on the close of time, denied—nay, the whole supersensible order relegated to the unknowable. Sensible phenomena and their correlation we can know, the underlying *noumenon*, if such there be, is and must lie beyond our reach. The outer world is for us a series of possibilities of sensations; the inner world,

a series of corresponding states. On such a principle the existence of a spiritual soul, with its faculties of intelligence and volition, disappears, at least as far as our knowledge of them is concerned. With these go morality and religion in their true sense, though they may remain as *utilities*. If there be a God, we know not, though we may postulate a creator who in ages gone by brought into being a few primordial forms, whence, without His interference or guidance, the universe has been gradually evolved and is still advancing to higher states. These are not the theories of dreamers, nor opinions dug out of dusty tomes. They are the assertions and apparently convictions of highly gifted thinkers worked out in long detail, clothed in the most brilliant style that consummate art and skill can command, and sent around the world in book and pamphlet and periodical at prices which place them within the reach of all, save the most indigent readers. We heard the Siberian explorer Kennan testify to the culture of the Russian exiles by the fact that they possessed and read the works of the greatest English "philosopher" of the unknowable. No wonder, and less blame, if they carried out their leader's principles to their logical outcome, political nihilism.

What is most mournfully striking about this agnostic state of mind is that it cuts off all access from the side of the supersensible and supernatural orders. Of the countless heresies that have left the household of Faith there is none that does not retain some relic of the old truth, whereby it may be won back to its former environment. Amongst pagan races there is probably not one that does not cling at least to a remnant, however obscured and corrupted, of primeval revelation, such as the truth of God's existence, or of a future state, etc., which may be used as avenues of approach for revelation. Nothing such is left in the science of nescience. It is its boast to have freed men from thraldrom of ancient beliefs, and to have loosened their grasp on all objects beyond the sensible. Add to this the attractive

character of its theories, how with one magnificent generalization, which dazzles unsteady minds, it lights up at least the progress if not the origin of all things under the conditions of an ever-evolving sequence, from their simplest elements to the most complicated harmony of the universe; add, too, the blindness which it produces in the spiritual faculties by turning their gaze ever downwards and selfwards, and it becomes quite plain that, when once this mental condition becomes general, as, naturally speaking, it is quite likely to do, the times may be ripe for the end, and yet men be heedless of the day of their visitation. The predicted calamities might befall the universe, and at their sight some might wither away with fear and expectation of what is to come, "some might even be, as the rest would say, foolish enough to be driven back by them to the old traditions of faith in natural or revealed religion which they had long abandoned. But the generality of such a people would look on such phenomena as interesting or as appalling, as requiring an explanation, even though they might not be able to find one, or as even signifying that a great catastrophe was at hand, for which they must make up their minds and from which there was no escape. Such a temper of mind would be possible enough, and yet it would be very far indeed from that, to the intelligence of these alarming phenomena in the only way in which they could be of use as warnings of the coming Judgment. It might engender a philosophical resignation and tranquillity; it would not make men repent or strive to make their peace with God."[1] If the reader wishes to follow this thought more in detail, let him read the fourth sermon of Fr. Coleridge's "Return of the King," where the psychological effects and moral consequences of the "Creed of false Science" are drawn with a master-hand. We will content ourselves with one more citation. "The one thing in which the professors of that creed believe is the immutabili-

[1] Fr. Coleridge, loc cit., p. 66.

ty of the laws of nature, and these will be shattered to pieces before their eyes. And so it may be said that God in His mercy will address them, so to speak, on their own ground. But how will this catastrophe of nature revive in them the thoughts which it is an axiom with them to consider unthinkable, and lead them to the knowledge of Him whom they banish from His own creation as unknowable? How will it wake up in them the moral sense, the idea of duty, the consciousness that they are something more than bundles of impressions or automata, or that they have immortal souls, and that they are called to stand before their Judge? The fear, the terror, that falls on them will fall as well on the beasts of the field and on the fowls of the air. But it will not make them feel themselves to be men in the Christian sense of the word, any more than it will make birds of the air set their consciences in order, or move the beasts of the field to contrition, compunction, and prayer" (Ibid. p. 83).[1]

Besides the practical conclusions which come spontaneously to those who think seriously of Our Lord's final Advent, on the uncertainty of its time and the certainty of its unexpectedness, there is one which follows immediately in view of the fact that the suddenness will be due to the lapse of absolute and revealed truth from the minds of men, and that is, the ever-pressing necessity of religion preceding, accompanying, following up intellectual training. Unless the truths of the supermaterial and supernatural orders—belief in God—as the first, all-providing, and final cause of creation, from Whom, in Whom, for Whom we live and are; belief in Him as the author, through His Incarnate Son, of a

[1] Lessius illustrates the blindness in men of the last days to the meaning of the dreadful portents by the example of Pharao in the presence of the miracles wrought by Moses, and then continues: "Non minor sed major potius erit obduratio impiorum illius temporis; non enim credent hæc a Deo irrogari, sed fatali necessitate et mundi quodam morbo evenire, qualia etiam sensere Stoici," etc. For many more profound and beautiful thoughts, see De Perf. Div., l. xiii.

supernatural revelation; belief in the Divine origin of an organized, universal society as the custodian of that revelation, which binds with an everlasting sanction human intelligence, will, and conduct—unless these truths and what they logically imply be engraven deeply in the minds of the young, there is small hope that they and succeeding generations will withstand the seducing influence—not indeed of *Science*—for that can but lead to God, its author—but of those glittering generalizations and theories which so readily captivate the natural man, because they bind no moral fetters on the indulgence of passion.

F. P. SIEGFRIED.

THE "CORPORALE" AND "PALLA."

THE linen cloth which is spread upon the altar at the beginning of the Holy Sacrifice, and on which the chalice and host are to rest, is variously mentioned in the old Ritual books as the *Sindon*, *Palla Dominica*, *Palla corporalis*, *Pallium corporale*, or simply *Corporale*. The name aptly expresses the purpose which the linen cloth serves, as do also the words used in the blessing of it: Linteamen—ad tegendum involvendumque corpus et sanguinem D. N. J. Chr. Before the eleventh century a single large piece of linen was used in the celebration of Mass. Upon one end of it the chalice was placed, whilst the other end was turned over the sacred vessels so as completely to cover them. Afterwards two separate pieces were employed for the same purpose. The larger piece was spread beneath, the other and smaller one served as a cover for the chalice. This latter piece was called *Palla* from the verb *Palliare*, to cover; the former retained its name of *Corporale*. In their mystic meaning the two pieces correspond to the *sindon* or windingsheet in which the body of Our Lord was wrapped at its

burial and to the *sudarium* or napkin which bound his head. *Extensa* repræsentat sindonem qua corpus fuit in sepulchro involutum, et inde corporale vocatur; *plicata* super calicem posita sudarium, quo caput ejus fuit separatim involutum," says Durandus: and this interpretation would be applicable also to the *corporale* in its ancient form.

The material of which it is to be made is prescribed, and no exception is ever allowed by way of substituting other stuffs, even silk, for that of pure linen. There are several reasons, of a symbolical nature, why unmixed linen is required in this case. Not only is the corporal another windingsheet of fine linen, like that which Joseph of Arimathea used for Our Lord, but the careful labor expended in the proper preparation and bleaching of pure linen is a figure of Christ, who for our sake took upon himself the hardships and sufferings of an atoning manhood, "propter multiplicem laborem, quo talis pannus præparatur, ad significandum Christi passionem."[1] Its whiteness is a symbol of the reverence and purity of conscience required in those who treat the precious Body of Our Lord. The pall is to be of the same material,[2] made by folding a piece of linen into several layers.[3] The form of the corporal is square. That of the pall may be square or round, although custom sanctions the former as preferable. Figures of an ornamental character

[1] S. Thom. Sum. III., qu. 83, 7.

[2] The custom of using palls the upper part of which is silk embroidered with colored ornamental designs has no sanction in the Liturgy. A decree of the S. Congregation of Rites which is quoted for the practice, bearing the date 10 Jan. (sometimes 30 Jan.) 1852, is either spurious, as it is not to be found in the authentic collection of Gardellini, or else it was intended to have only local application.

[3] The corporal and pall are usually starched to stiffen them, and sometimes a piece of cardboard is inserted in the linen cover of the pall. The starching, if necessary to give consistency to very light linen, should be done sparingly, to avoid the difficulty of being unable to distinguish particles of the Sacred Species from small portions of starch which scale off in purifying the corporal with the paten. Heavy linen properly ironed is sufficiently consistent to allow the purifying of the corporal with ease. The board in the pall can also be dispensed with, if the latter is properly made.

are not called for nor desirable. In the case of the corporal, rich needlework presents an obstacle and a danger in the moving of the chalice, as also in purifying the cloth. There may be a small cross on the anterior part of the corporal to designate the place where the sacred host usually rests. There is an advantage, inasmuch as in successive Masses the same side of the corporal may be unfolded toward the front, and thus the particles possibly remaining from previous Masses would be more likely collected. But even these crosses are better drawn with ink than with the needle, in order to preclude all possibility of gathering particles about them.[1] There may be an embroidered edge around the corporal and pall.

It is needless to say that these linens used in the Holy Sacrifice are to be kept scrupulously clean. Hence they should be frequently renewed. It is forbidden to leave the corporal, when not in use, exposed upon the altar, or to carry it in one's hands without a covering. A *bursa* is always to be used for that purpose. Before burses were introduced, the corporal was usually carried between the leaves of the Missal or Canon. No one is permitted to touch the corporal or pall except those who are privileged to handle the sacred vessels. The washing of these linens is to be done in the first instance by a person in sacred orders, and the water of this ablution is thrown into the sacrarium. The second and third washing may be done by lay persons.

It is necessary that both corporal and pall should be blessed by a person having the proper faculty for the purpose. This faculty belongs ordinarily to a bishop within his own diocese. In the United States special faculties are granted to priests by which they may perform this blessing.[2]

[1] Some liturgists recommend that the side of the corporal which contains the cross be placed back of the chalice. There is hardly any difference, because the object of the cross is to guide the celebrant in the folding and unfolding of the corporal.

[2] Some authors maintain that there is no necessity for the blessing of the corpo-

Besides the corporal used in the celebration of the Holy Mysteries there is also a corporal to be placed in the Tabernacle. This is likewise to be blessed, and should be renewed from time to time. The same may be said of the corporal used in giving Holy Communion to the sick. In folding the corporal, the portion next to the celebrant, and on which the S. Host usually rests, should be turned down first, then the opposite side, and so on. This manner of folding protects any fragments which may possibly remain on the corporal; for the celebrant who next uses it, if he observe the same rule, will purify the same portion. The corporal should be unfolded entirely (not in part, leaving the front edge turned down until the offertory) at the beginning of Mass. [1]

COMPULSORY EDUCATION IN THE UNITED STATES.

AN important phase in the discussion of the school-question is that of compulsory education. It is claimed on the one hand that some measure of secular education is necessary for the well-being of the Republic; and as a State system offers the surest guarantee of uniformity and permanence, the advocates of State schools maintain that the government, in compelling its future citizens to accept such education, is simply exercising the right of beneficent foresight. On the other hand, the opponents of State-education urge that the management of the school lies beyond the legitimate sphere of the State; that to use compulsion by determining the character or extent of the education which a child is to receive is an intrusion upon the private rights of parents, who alone are the natural and lawful arbiters in the case. The latter position is held by Catholics and men of positive

ral and especially the pall. This is erroneous, as is plain from the Rubrics of the Missal and the Ceremonial of Bishops.

Cf. Ephemerides Liturgicæ, vol. III., p 157, and also vol. I., p. 282.

religion generally, who resent State interference in education mainly because it is apt to encroach upon their religious convictions.

On a recent occasion[1] we pointed out that nothing can be gained in behalf of our principle by being needlessly offensive in condemning the public schools; that a wholesale denunciation is neither applicable nor just; and that such method of defence can have no other effect than to incense that large portion of fair-minded Americans who are in some way committed to the system, without being convinced that its shown defects are anything but accidental. If we wish to reach any practical result, it must be our object to persuade such citizens of the justice of our claims; and that can only be done by sober and consistent methods, which, often and distinctly repeated, make the true value of our argument recognized.

But whilst there is some danger of obscuring the right understanding and appreciation of our position, by making too much of the errors of our opponents, there is even greater danger of hindering the ultimate success of our cause by overstating the just measure of the Catholic claim so far as it is founded on principles in ethics. These alone can be the standard by which to judge of the right or the wrong in the school-question. Eminent authorities who have spoken upon the subject, can only be followed when we are quite certain that their reasoning is applicable to our conditions. There are cases when a theoretical right becomes a practical wrong, simply because it fails in the proper adjustment. The code of jurisprudence and morals of the last century, which still obtains in parts of Europe, has had to be altered in more instances than that of the royal rights and slavery and usury, not because the rights of authority or of dominion or of equity have changed in their eternal principle, but because the conditions of life have substituted new values to

[1] Reflections of a Priest on the School-Question.— *American Eccl. Review;* Oct., 1890, p. 277.

things which those rights serve to maintain. The same can be said to some extent of the school-question; and hence exception may be justly taken to such statements as that which, for example, denies absolutely the right of the State to pass compulsory laws of education in case of utter illiteracy.

We propose to examine the question of compulsory education upon its ethical merits, as applicable to the conditions of the North American Republic. To point the reader's attention at once to the several aspects of the case, we state it in the form of the following three questions:—

1. *May the civil government lawfully exact* from those who claim its protection that they procure for their children *such secular education* as, in the judgment of prudent men, appears *necessary* to insure the *safety of the State?*

2. *May the government prescribe the methods* of obtaining such knowledge, *and compel parents* to adopt them *to the exclusion* of other lawful means equally safe and effective; especially *when the State methods* are calculated to *do violence to the lawful religious convictions* of a portion of its citizens?

3. May the government, at the public expense, provide secular schools solely under its own management, and *compel the attendance of children whose parents neglect* or unreasonably refuse to provide such *education* as is deemed *necessary for the preservation of public order?*

In other words: Has the State under any circumstances the right to exact a certain measure of education from its future citizens? Can it give such education regardless of the parental right? Can it lawfully compel any portion of its subjects to accept such secular education as it may give in default of parents exercising their individual right?—Before we can answer these questions, we must obtain a clear notion of the legitimate functions of the State, of the scope and character of the parental right, and of the ground on which both these authorities meet in reference to the child.

I.

The primary object of civil government is to direct the affairs of its subjects to the general good by the conservation of order, the protection of common interests, and the furtherance, within proper limits, of national prosperity. To effect this in a consistent way, constitutions and laws are made, which are founded, not upon arbitrary notions, but upon a pattern of absolute justice. These laws tend in their last analysis to protect the individual right. From the security which is thus created there follows naturally a condition which enables the State to extend special helps to its subjects by an interchange of interests among them. Thus the means, furnished by some, facilitate the activity of others, whose industry in turn discovers new ways by which to cement the general welfare. Education is one of these means. Hence every well-regulated government properly fosters the cultivation of arts and sciences. The discretional power which the State exercises in this respect lies, of course, like its laws, within the bounds of justice and right reason.

From the very nature of civil society, as distinct from religious society or the Church, it follows that the functions of the State concern only the outward action of its citizens. Its control is limited to the *external* regime. Even the laws which it enacts affecting morality are understood to apply only to public morality. Such laws are indeed always the reflection of God's eternal law, and can therefore never rightly conflict with it; but the state takes no notice of their internal, only of their outward violation. A man who complies with the civil law is accounted a good citizen, even if he rebel against it in his heart. Moreover, although the State concerns itself only with the outward regime, its authority does not include *everything* which belongs to the external order, but only such things as affect the *common*

weal. For the meaning of "a free citizen in a free state" can be no other than that the individual may exercise his faculties at will, provided such exercise does not conflict with the rights of the community. In the same way, all the smaller circles within the State, including that of the family, have an independent right of existence, provided they do not become an obstacle to the public welfare.

But with these various rights of the individual, of the family, of different corporations, and of the State there are joined corresponding duties. The first of these is the duty of the individual towards God. By it all the other duties are informed as by an underlying principle. The Christian recognizes the full and perfect expression of this duty in the teaching of the Gospel. In it he finds the reason and the end of his existence, and to ignore it or refuse obedience to it is to destroy his eternal happiness. Whatever duties the family, society, or the state may impose, they cannot be just if they are contrary to the law which shapes for the individual his duty towards God. Harmonized one with another as their nature admits, these duties support one another, and lead man, as by so many steps, to his final end. Next in importance to the duty to God is that which is fashioned by the bond of nature. The parent recognizes in it his obligations towards the child. He must nourish its body, teach it reverence for the law of God, and facilitate the development of all its faculties, in order that it may reach by their proper use its final end. Next come the duties which we owe to those to whom personal and private interests bind us, and, finally, we are pledged to certain duties towards the State, which overlooks and harmonizes the activity of all that lies within its domain, yet without interfering with their separate movements.

It follows from this disposition, which nature herself indicates, that, although the functions of the State are much wider, and entail a larger measure, both of responsibility and of authority, than those of the individual or the family, they are

nevertheless inferior in their character. The State exists for the benefit of the individuals that are governed by it, but the individual has a higher end than to live for the State. The various obligations which bind the individual revolve like so many circles around him as a central point, a creature responsible to God. They are all so many expressions of the divine will, and hence he must obey them all. But the inner circles are nearer to him. Outside of them all lies the larger circle of the State, which, surrounding and protecting them, never heedlessly enters them without disturbing their even movement. Only when the smaller circles go out of their own position, and collide with the surrounding spheres, does the State adjust their positions, measuring all distances by the radius that leads to the centre, the primary source of authority and equity, because it is the law of God. So long as the spheres all move in their respective paths, the State can have no reason to control the separate and free movements of the individual or the family or any society within it. To coerce the parent to educate his child contrary to his own convictions is an encroachment upon the principle of liberty.

But whilst the individual or the family or separate societies are legitimately free within their respective spheres, they may yield up their particular rights, and merge them with those of the State. It is supposed that there is always an equalization of advantages under such circumstances, which preserves the balance of freedom. In this way the State may acquire the right of educating, although that right is not an ordinary part of its functions. Whether parents who yield up such a right, when it involves a sacrifice of duty, are true to their allotted sphere, is a question of conscience which admits of varying solutions according to the extent to which they allow the State to control their right. In any case, education is not to be confounded with the imparting of secular instruction. If the State give a purely secular instruction to its citizens, it can be said only in a restricted sense to educate them, since mental training, like military discipline,

draws out the perfections of but one part of man. The mental discipline may indeed be separated from the moral discipline, and this without injury, in the case of men who can regulate their interior apart from their outward actions. But in the case of the child the training of the two must go together, since, there being no interior principles formed in the heart, all the outward influences become so many elements by which the moral being is formed. Hence what is called a purely secular education is a faulty system, which may injure the character and soul of a child, although it no doubt develops those accomplishments which we call secular, because they fit man for the outside world. As here the right of the State and the duty of the parent meet, we must briefly explain the reasons of their respective limitation.

II.

The early education of the child is essentially a complex work. Mental development is not brought about without influence upon the heart. The latter receives, unconsciously, but none the less positively, impressions from the teacher and the object taught, which quietly and effectually mould the inner life of the soul. It is of immense importance to the reflecting and conscientious parent of what character these impressions are. If he believes in the eternal destiny of his child, as in his own responsibility to God, he will want these impressions to be not merely moral, as the pagan understands the term, but Christian. Indeed, the evangelical teaching is to the Christian simply the revealed and perfect expression of the supernatural law. Hence he cannot imagine any other equally capable of directing the life of his child to its last end. He cannot ignore that law or set it aside even for a time; because upon the fixedness of the Christian principles in the child's heart will depend its eternal happiness. Hence the parent naturally wishes that no occasion should be given which might act upon the soft material of the child's heart

in a way which could weaken or mar such teaching. No amount of secular knowledge can compensate for the loss of even the smallest measure of that delicate instinct which prompts supernatural motives of charity. By that charity, not by knowledge, is man to be saved and to gain heaven. This supernatural element, which religious training inculcates, is to the soul, what the heat of the sun is to the vegetable creation. As neither much moisture nor excessive light without warmth will produce healthy growth, so no cultivation of memory and understanding, however thorough, will effect a sound development of the soul-life. That life must be quickened by the constant influence of a religious atmosphere, which cannot be separated for any length of time from the other elements which nourish the spiritual nature of the child.

> This once believed, t'were logic misapplied
> To prove a consequence by none denied,—
> That we are bound to cast the minds of youth
> Betimes into the mould of heavenly truth.

This obligation of giving early and continuous attention to the training of the child's heart, cannot be shirked by the parent who realizes it. It becomes a matter of conscience, which he cannot transfer to the State as he might transfer his other rights. As a Christian, believing in the necessity of revelation, the Christian doctrine is for him the only proper expression of that morality which he is bound to act upon and teach to his children. This is part of his obedience to God. It is a religious duty. Hence Catholics, because they so view it, seek the education of their children in conjunction with religion, and the school becomes an inseparable adjunct and complement of the Church.

III.

But is it absolutely beyond the functions of the State to demand that its future citizens receive such secular training as will fit them to a harmonious fulfilment of their civic duties,

especially when the parents are left free in the choice of the means by which to procure such education without prejudice to the religious training of their children?—We answer, no; not absolutely. If the want of secular education became a danger to the commonwealth, the State would be justified in abolishing it by law; and in enforcing a certain discipline of the mind, it would only defend the interests of the community without violating the conscience of any one, for secular knowledge is not a sin, nor an injury to the family or society. Political economists almost without exception admit that the State has the right to drill an indefinite number of its subjects for the army, the police, fire corps and the public service generally, with a view to ward off possible dangers and to promote the safety and prosperity of the commonwealth. Now, precisely the same principle which guarantees to the State this right of exacting a definite training from any portion or from all who are capable of it, for the security of the community, vindicates to the State under certain conditions the right of exacting from the claimants of protection such qualifications as will attest their probable coöperation with the common aim of civil society, or at least remove the danger of their becoming a serious obstacle to the preservation of good order and the furtherance of general prosperity.

Nor is the idea that such an obstacle might be found in utter illiteracy wholly imaginary, especially in the United States. Whilst a sufficiently high standard of intellectual culture prevails in all classes of native American society to compare favorably with the education of other nations, multitudes of strangers are daily brought to our shores, seeking a domicile under the protection of an established popular government. These find every avenue of our national life open to them. The law shields them against being imposed upon, and in many ways affords them special aids to secure a decent livelihood, with prospects of constantly bettering their individual condition. If they incur any prejudice not of their own creation, it is that which is unavoidable, owing

to their temporary condition as strangers. In every other respect, tolerance is the leading characteristic of the nation. Among the multitudes of those who receive these benefits, some are wholly destitute of intellectual or even manual training. They may not know the language which is the vehicle of law and order in the community of which they are an integral part, nor are they commonly familiar with the usages and spirit of the people with whom they contract national relations. Their first anxiety being to make a livelihood, they are rarely inclined to take any interest in the general welfare of the country, and it is not infrequent that they denounce methods and customs which they can hardly be supposed to understand. In many cases they only cling more closely to their former national customs, and being free from those hardships which had made them forgetful of patriotism while in their former home, they develop that virtue to an abnormal and not always inoffensive degree in this country, about which they have the one predominant idea—that it is free. As may be expected, they keep together, and thus maintain habits and ways which they account good because they are their own. Unless necessity or exceptional ambition and sagacity throws them out of their immediate circle, they have little opportunity of learning to estimate the value of education, and thus they will not be anxious to procure for their children what they themselves esteem but little. That there are thousands of parents who will not teach their children (or have them taught) the language of the land, or its laws, or the history and character of its institutions, has been asserted by those who ought to know, and must be apparent to any one who chooses to look at what is before his eyes. Whole districts in large cities or in the country are populated by men, women, and children, often as different from the average American, whose civil relations oblige him to exchange commodities with them, as any two societies on earth can be. Take an example. In some parts of the country, east and west, the Slavonic

element predominates to such an extent that the natives could easily become the prey of disorders absolutely associated with illiteracy. Our laws are no longer promulgated by town criers or beadles in public assembly. People are expected to read them. All the affairs of trust, public and private, are transacted upon the supposition that a man has a common school education, and hardly any one would think of using precautions and safety measures which ignore the ability to read a public notice, or a letter warning him of the lapse of a privilege, and the like. Formerly, reading or writing was not so necessary to secure a harmonious co-operation to the public good of which the state is the legitimate guardian. In many places, no doubt, citizens can be and are thoroughly law-abiding, without the aids of an elementary education, and they may be all the better for their ignorance of letters if their hearts be rightly trained. But that cannot be said of men who are often as savage in their feelings as the hordes of Indians whom they expect to meet on coming to New York. That such portions of the community may become an habitual hindrance to good order and social advance is quite possible; and it would be absurd to suppose that, while the community owes them the duty of intelligent fellowship, of protection, and many social advantages which result from good government, they in turn should be under no obligation of qualifying their children to be better citizens than they themselves can in the average be.

There exists, indeed, no clear title in jurisprudence or morals upon which the above-mentioned right of the State can be denied. To say the State may foster and urge, but not exact, secular education, *even in case of utter illiteracy*, is to draw a limit which has good sanction in the social and civil conditions of European countries and of past days; yet it cannot be defended on the principle of parental authority. If the conscience be left untouched, then the question is simply whether the individual as parent can obstruct the common good, without the State having the right to defend

the interests of the community. This is not making utility the measure of right, because, as we have said, and as we suppose throughout, the rights of conscience are to be secured. Those rights imply that the parent may train his child religiously, and add whatever else he may wish. But conscience can never be claimed in vindication of the right to ignore the A B C, or the laws of the land, and such other information as may accidentally be demanded by reason of the social or political conditions of any particular state. If the law may tell me as a free man to keep on the right side of a thoroughfare, so as to preserve obstruction, it may also bid me to read the sign-post which gives such direction, unless I have conscientious reasons for keeping my eyes and my intelligence shut up.

How much secular education a civil government may rightly exact for the purpose of consulting the common safety, must be determined upon the same grounds of equity and reasonableness upon which all other administrative measures for the common good are based. There is the same danger of abuse in every case, although there is less of this danger where the people are practically themselves the law-makers. And this is an important factor to be kept in mind in determining the true merits of a school system. We say it with all deference, yet thoroughly convinced of the logic of our plea, that many European writers on ethics to whom those who deny the right of the State to protect itself from the injury of utter illiteracy appeal, have discussed the question from the point of view suggested by the actual conditions of European society. They aim at defending the rights of the people against the arbitrary exercise of power on the part of governments that are in their character more or less absolute, even where they bear the name of a constitutional or republican rule. In Europe, the laws which regulate the education of the people are, we may say, almost without exception, based on a traditional principle of utility, of which utility the ruling power is constituted or constitutes itself the

judge. It is wholly different with us, where the government is first representative and then legislative, and where there are few traditions which obscure the exercise of nominal rights in the people. Here the minority may indeed be wronged, but the methods of our representation do not consign the minority to the condition of being wronged continually.

All the arguments which can be brought against the right of the State to assume any control whatever of education rest on analogy, or they are negative and hypothetical. To say that such concession on our part will open the way to constitutional absolutism, or else to national socialism, may be a prophecy and a warning, but it is no argument upon which to deny claims of right. The proofs drawn from comparison, viz., that, if the State can lawfully compel its future citizens to learn something while they are young, it can also prescribe how we are to dress and feed and house ourselves, have no force, because under certain conditions that could obtain without in the least curtailing the liberties of citizens; for we should have to suppose that such measures proceed either from necessity or for the common good. As it is, the civil law in many places legislates in the matter of dress as distinguishing the sexes, and it forbids the sale and purchase of certain foods, because they are injurious. The probable anticipation of certain public calamities would justify the government to go much farther in coercive legislation concerning things which we use ordinarily at our discretion.

With better reason might it be urged that there is no actual and all-sided necessity at present for the interference of the State in matters of education; that parents could be urged without being forced. But then, that is a question of fact, not of right. Against it militates the fact that a certain measure of education, which every child can easily obtain, is essentially an advantage in the society in which it is to live and act; that the advantage extends not only to the child

but to those around it; that the State is in the actual position of a fosterer of public education by the consent of the majority of its citizens, and that it cannot give up such position without serious disturbance of the public order; that the general state of education and the character of our republic call for some equalizing standard as a protection against utter illiteracy, which fosters prejudice and opposition to progress; that there are ample facts to show that large numbers of parents will not yield to persuasion or example, because they do not realize the value of education.

Hence we see no reason why the policy of a law requiring that every child capable of elementary instruction should be taught to read and write, to learn the constitution and history of the country, should be branded as essentially an invasion upon individual right. It would be neither unjust nor unreasonable under certain conditions of political, social, and commercial life, such as an unlimited immigration makes possible in America, that the government should demand from those who grow up under its protection such modicum of intellectual culture as is taken for granted by the recognized organs of law and administration of commerce and social intercourse. If it be reasonable to exact certain positive qualifications from every member of the State, by which he gives assurance of properly fulfilling his civil duties, under what title can the measure requiring him to qualify his children for the same duties be called unjust?

IV.

We have seen that, whilst it is not within the proper sphere of the State to educate the child, which right belongs to the parent, the government may nevertheless require the parent to impart a certain amount of education, leaving him free to choose the means which he deems best for that end. But cannot the State lawfully assume the education of a child under any other circumstances? Undoubtedly. Not only may the parents yield their right in law to the State, and

thus place the education of their children in its hands as a trust, but the State may, if the public safety demands it, assume the right, when parents forfeit it by the utter neglect of their own duty towards their offspring. This needs little demonstration after what has already been said. Ignorance and lawlessness do not of necessity go together. The former is often a protection from evil, as every right-minded man will admit. But this is only verified when virtuous simplicity takes the place of knowledge. The ignorance of which we have more commonly to complain in this free land open to every comer, is the ignorance that goes with sin and crime, that fills our houses of refuge and public charity, and large portion of those penal and reformatory institutions which are supported at the expense of law-abiding citizens. If, then, the State does for the child outwardly what the parent will not do either for its heart or for its intellect; if the State bends the future citizen to the observance of order and external propriety, by instructing the mind, we cannot deny its right. The State may not improve the soul of the child, but it secures what it is its duty as protector of public order to look after, conformity to the laws and usages of the land, by a knowledge of them, as the means which will secure peace and prosperity.

We have given the principles according to which the answers to the three questions proposed at the beginning of this paper may be given. Let us add, before concluding, that, whilst making a plea against needless exaggeration on the part of Catholic defenders of the right to educate, we are not inclined to advocate compulsory education of any kind, because it is quite true that it has its dangers, especially in the present excited state of the public. We cannot brave fanaticism when it is seconded by the prejudice of those who, otherwise fair-minded, have been turned against us by statements which not only lack sufficient reason for being made, but which are not supported by solid argument.

It is idle to attempt to solve the school-question before

the people who are to decide it have been well trained to its understanding. The most effective method, both to secure education for our children and to preserve our rights of educating them according to the dictates of conscience and the requirements of civil society, is to teach the truth, and to teach it constantly and emphatically to our own people, without exaggeration or bitter words. Noise is not warfare, nor bravado courage. Much powder may be saved, which can only obscure the atmosphere, whilst some shot well aimed will strike the mark and tell in effect.

THE EDITOR.

SEDULIUS AND HIS ABECEDARY.

YULETIDE IN THE BREVIARY.

IN the above title, the writer wished to couple the name given to a great Christian poem with the name of its author. The title must, however, serve little else than this one purpose. Indeed, it is perhaps misleading—not made so by art, but by necessity. For it furnishes us with the name of the poet, but hides the name of his hymn; and we shall find, nevertheless, that the poet is to us little more than a name, while his poem is an enduring poetic creation. Time has preserved the life-work of a great soul, but hides the life itself; it has given us a sculpture still instinct with graceful energy, but has hidden from our eager scrutiny the mind that conceived, matured, and perfected that art-work. And so, however much we should desire to get a glimpse at the life and actions of the poet Sedulius, we must content ourselves with details which are meagre and unsatisfactory in the extreme, and with speculations, not, indeed, so meagre, but still less satisfactory.

Cælius (or Cecilius) Sedulius flourished probably in the early part of the fifth century. Claruit sub Theodosio, anno Domini 430, says Tritheim. He is variously supposed to

have been a priest, an abbot, a bishop.[1] Supposing him to have been a bishop, Areval's conjecture would place his see in Achaia, where he is said to have been a priest and to have written his books. The question has been mooted whether he attained to any *cultus* after his death. Alcuin calls him *Blessed;* Asterius, *justus;* he has been styled *venerandus, venerabilis,* and even *sanctus.* As he is not mentioned amongst the saints in any martyrology, and as no liturgical books give him a *cultus religiosus,* we may consider these titles to have been testimonies simply to the probity of his life and the general esteem in which he was held. The general title of *justus* bestowed on him by Asterius, the editor of Virgil, and almost a contemporary of Sedulius, may be taken as a safe index of his saintly life rather than of any technichal *cultus religiosus* bestowed upon him.[2]

Wanting facts, we are deluged with conjectures. One Vatican codex says briefly: Laicus fuit gentilis, sed in Italia Philosophiam didicit; dein ad Dominum conversus, et a Macedonio presbytero baptizatus, in Arcadiam venit, ubi hunc librum composuit. Short as this account of his life is, the truth of almost the whole statement is contested. That he was an able, dignified, cultured poet, his works can tell us; that he was a student passionately fond of learning, his many pilgrimages to various lands will assure us. Velut alter Apollonius Tyanæus fugientem sapientiam toto terrarum orbe perquirens, Britanniam, Hispaniam, Galliam, Italiam, Græciam, et Asiam miro discendi ardore perlustravit: tandemque Romæ divinis et humanis doctrinis illustris sub Theodosio Augusto floruit, carmine excellens

[1] Aperte etiam episcopum vocat Sedulium Albinus, sive Alcuinus, in Officiis per ferias, sabbato, ubi hymno abecedario Sedulii *A solis ortus*, titulum præscribit, *B. Episcopi Sedulii hymnus.* Hunc titulum a recentiore esse manu ait Sabbæus: sed mihi contra videtur, ab ipsius Albini manu esse.—Migne, *Patrol. Lat.*, Tit. xix., col. 446, where the subject is fully discussed.

[2] Bollandiani ad diem 12 Februarii inter prætermissus referunt C. Cœlium Sedulium. —Migne.

et prosa.[1] Of course, his nationality has been made the subject of learned controversy. He has been claimed for Ireland, for Scotland, for Rome, and, with very slight probability, for Spain. Says Tritheim: Sedulius presbyter natione Scotus, Hildeberti, Scotorum archiepiscopi, ab ineunte ætate discipulus, vir in divinis scripturis exercitatus, etc. The statement is challenged by Areval, who also rejects the Spanish claim. The whole question is involved in much obscurity from the fact that three different men of the same name have, according to Labbe, been confounded with each other by modern critics, who have been misled by the identity of name: the three are: Sedulius, our poet; Sedulius, a bishop of the eighth century; and Sedulius, a commentator of the Scriptures, of the ninth century. "The temptation is, however, irresistible to make him Irish rather than Scotch, upon the strength of the most ancient (bull) on record. It is found in the Alphabet Hymn, and reads thus:—

Quarta die jam fœtidus	Upon the fourth day Lazarus
Vitam recepit Lazarus,	Revived, though all malodorous,
Cunctisque liber vinculis	And freed from the enchaining ground,
Factus superstes est sibi.	Himself his own survivor found!"[1]

So far conjecture, sufficiently minute and general; sufficiently baffling and unsatisfactory. And surely, this is the irony of fame, which, while it bruits every detail of the lives of men whom a sensitive humanity would seek to blot out of its roll call, yet so often scarce whispers the deeds of them whose influence for good in the world is constant, widespread, and enduring. Perhaps we may solace ourselves with the thought that in a world and in an age which seek to perpetuate not the names alone, but the minutest details of the lives of the children of men, there may be a melancholy

[1] Xystus Senen., l. iv. Biblioth. Sanct., quoted by Areval.

[2] So Duffield, Lat. Hym., p. 85; —who, however, might have found another "irresistible temptation" in the fact that his own more immediate ancestors came from the North of Ireland.

pleasure in gazing at a great monument that shall forever memorialize—merely a name.

THE WORKS OF SEDULIUS.

Time has hidden from us the life of the poet, but it has been kinder to his monument. The Horatian boast is surely that of Sedulius as well. *Non omnis moriar* is truer of that poetic soul whose only memorial is his Christian poetry, than it could ever be of the dust that sleeps in the pyramids; for the *innumerabilis annorum series*, which have been quietly crumbling their highest apex, have been adding fresh strength and beauty to the monument of Sedulius. His works have been edited many times with fresh care and discerning criticism, and high tributes of admiration have been paid to his poetic and scholarly ability. It might be interesting to give here a few of those tributes.

Venantius Fortunatus calls him *Sedulius dulcis*; again he says:—

> Primus enim docili distinguens ordine carmen,
> Majestatis opus metri canit arte Juvencus.
> Hinc quoque conspicui radiavit lingua Seduli.

His name was coupled with that of Juvencus:

> Ambo pares lingua, florentes versibus ambo,
> Fonte evangelico pocula larga ferunt, etc.

He has been styled "egregius versificator," "bonus ille Sedulius, poeta evangelicus, orator facundus, scriptor catholicus."

Rudolph of Dunstable finds his name suggestive, and indulges in an appropriate bit of punning:

> Surgit Sedulius, veterisque novique tenorem
> Textus concinna *sedulitate* canit.

We may pardon the pun for the truth contained in it.

We may omit further testimony in verse, and all of that in prose, with the exception of this very laudatory notice: Dictio ejus facilis, ingeniosa, numerosa, perspicua, sic satis

munda, si excipias prosodica quædam delicta, et in primis Christianæ pietatis commendatrix.[1]

The greatest work of Sedulius is his *Paschale Carmen, S. Mirabilium Divinorum Libri V.* (*IV.*). At the request of the Abbot Macedonius, he afterwards gave a fuller prose rendering of the work.[2] He assigns as the reason for his title, that Christ, whose miracles he sings, is our Pasch; Huic autem operi, favente Domino, Paschalis Carminis nomen imposui, quia pascha nostrum immolatus est Christus. The work has been styled a *Biblia Pauperum*, giving as it does a series of sketches and pictures of the life, miracles, death, resurrection, and ascension of Our Saviour. Perhaps it might more aptly be styled another *Speculum Humanæ Salvationis*, furnishing us with a *poetic* commentary or text illustrative of the series of poetical sketches. The first book is a rapid view of God's wonders in the Old Testament, by way of introduction to the history of Our Lord contained in the other four books. The poem is written in epic verse, and contains over seventeen hundred lines distributed into five books. The Roman Missal borrows verse 63 of the Second Book for the responsory of the 2d Noct. in Circum. Dom.

> Salve, sancta parens enixa puerpera regem,
> Qui cœlum terramque regit (tenet).

His *Collatio Veteris et Novi Testamenti*, written in elegiac verse, contains fifty-five distichs. The poem would seem to be a complement of the *Carmen Paschale*—an extended doxology *propter magnam gloriam tuam.* Opening with the fine invitation,—

> Cantemus, socii, Domino, cantemus honorem;
> Dulcis amor Christi personet ore pio,

[1] Olaus Borrichius de Poet. Latin., in Ed. Areval.

[2] In his dedication of the latter work to Macedonius he says: Præcepisti, reverende mi Domine, Paschalis Carminis textum, quod officio puræ devotionis simpliciter exsecutus vobis obtuli perlegendum, in rhetoricum me transferre sermonem.... Priores igitur libri, quia versu digesti sunt, nomen Paschalis Carminis acceperunt. Sequentes autem in prosa nulla cursus varietate conversi, Paschalis designantur Operis vocabulo nuncupati.

it then introduces and continues the *epanalepsis* which gives the poem its peculiar poetical form.[1] His authorship of the *Carmen De Incarnatione*, a Virgilian cento, is exceedingly questionable. Its one hundred and eleven dactylic hexameters are composed, according to the plan of its author,[2] for the most part of phrases, clauses, and even verses taken from Virgil; e. g., verses 1 and 2—

Omnipotens genitor laudem miseratus ab alto,
Postquam cuncta dedit cœlo constare sereno,

have their prototype in

Imperio Jovis huc venio, qui classibus ignem
Depulit, et cœlo tandem miseratus ab alto est. (Aen. v. 726).
Postquam cuncta videt cœlo constare sereno. (Aen. iii. 518).

But the poem which has made Sedulius most familiar to us, is that which, wanting any authentic title, has been styled

THE ABECEDARY

from the fact that each stanza begins with a letter of the alphabet in regular succession. It has been variously entitled *Cœlii Sedulii Hymnus; Versus Sedulii de Christo, Carmen Alphabeticum Sedulii, Ambrosianum Sedulii, Abecedarius* (*Hymnus*), and *Hymnus acrostichis alphabeticis totam vitam Christi continens.* Some have called it an *acrostic*, but incorrectly, as no word is formed out of the opening letters of the stanzas, but merely the alphabet. Like the *Ambrosiani*, it is

[1] The penthemimeris of the hexameter forms the second catalectic trimeter of the pentameter; e. g.,

Primus ad ima ruit magna de luce superbus;
Sic homo, cum tumuit, *primus-ad ima ruit.*
Unius ob meritum cuncti perire minores,
Salvantur cuncti *unius ab meritum.*
Sola fuit mulier, patuit qua janua letho:
Et qua vita redit, *sola fuit mulier*, etc.

[2] The Dedicatio ad Theodosium Augustum explains the poet's idea:

Romulidum ductor, clari lux altera solis,
Eoum qui regna tenes moderamine justo;
Spes orbis, fratrisque decus, *dignare Maronem,*
Mutatum in melius, divino agnoscere sensu.

written in iambic dimeter acatalectic, four verses making a stanza. There are twenty-three such stanzas, each beginning with a letter of the alphabet in consecutive order, The opening word of the K Stanza is *K-aterva.* *I*-bant serves for both I and J, *V*-erax for both U and V.[1] The poet had a little more difficulty with the Y stanza—*Ymnis* serving for Hymnis, whose rough aspirate is omitted from necessity. The X is supplied by *Xristo.*

This poem, unquestionably the composition of Sedulius, has been the recipient of much praise from critics and hymnologists. It has been styled "one of the best productions of Christian poetry of the age." "Upon reading it," says Duffield, "one is not surprised that Fortunatus called its author *Sedulius dulcis*—the sweet Sedulius."—Daniel thinks it full of a tender piety. But apart from its poetic beauty, it has a special interest for us in the fact that the Church has taken from the casket two beautiful gems, which shine with the glory of the heavenly hosts singing their "Gloria in excelsis," and with the calm effulgence of the star that lit the way of the Wise Men. The hymn for Lauds of Christmas —*A solis ortus cardine*—and that for the First Vespers of the Epiphany—*Crudelis Herodes Deum* (altered from the original *Hostis Herodes impie* for the sake of a better prosody), are both taken from the Abecedary. The *Carmen Paschale* has given the Church a verse—*Salve, sancta parens,* etc., but the Abecedary has given her two complete hymns. And we find a reason for the selection in its beauty as well as in its greater adaptability for a chant-rendering—written as it is in the favorite Ambrosian metre.[2] All Hymnaries and nearly

[1] A consonant which, though originally written with the same sign as the vowel U. . . . was by the ancients themselves considered as essentially different from it. . . . just as the consonant *i* (*j*) and the vowel *i* were regarded as two distinct letters.—Andrew's *Lat. Dict.*

[2] Inter opera C. Sedulii legitur hymnus alphabeticus omni pietatis affectu plenissimus, quo ille Christi miraculorum nobilis præco totam redemptoris vitam persequitur. Ab hoc dulcissimo carmine ecclesia non potuit quin sibi flosculos quosdam delibaret.—Daniel.

all Breviaries, whether of Dioceses or Orders, have availed themselves of the selection "A solis ortus cardine:" only the Carthusians, who have been sparing in the choice of hymns, have not given it a place in their office.[1] Hoffmann gives some old German versions[2] of it, and Luther turned the two Breviary hymns into "his massive German."[3] Several translations of both have been made into English; and the present writer has thought that a new translation might not be unacceptable anent Yuletide.

I. A SOLIS ORTUS CARDINE.

1. A solis ortus cardine Ad usque terræ limitem, Christum canamus Principem Natum Maria Virgine.	From eastern cradles of the sun, To the far night-lands of the West, To Christ the Prince our praise be done, The fruit of Mary's Virgin breast.
2. Beatus Auctor sæculi, Servile corpus induit, Ut carne carnem liberans Ne perderet quos condidit.	Behold in servant's livery Creation's awful King arrayed! That in our flesh a God might free The flesh His tender love had made.
3. Castæ Parentis viscera Cælestis intrat gratia: Venter puellæ bajulat Secreta quæ non noverat.	Lo! into Mary's sinless breast, The floods of grace celestial pour; At last, the maiden womb hath guessed The secret hidden her before.
4. Domus pudici pectoris Templum repente fit Dei: Intacta nesciens virum, Concepit alvo Filium.	Forthwith the virgin heart began To temple Him, the Holy One! The stainless maid that knew not man, Beareth within her womb, a Son.

[1] Alle Hymnarien, fast alle Ordens und Diœzesan-Breviere, haben ihn aufgenommen; nur die Karthäuser, welche überhaupt wenig Hymnen in ihrem Chorgesange zuliessen, haben ihm in ihrem Offizium keinen Platz gegœnnt.—Kayser, Beiträge zur Geschichte, etc., Paderborn, 1881, p. 347.

[2] Nos. 140, 143, 144.

[3] "And the dear man of God," says Rev. Mr. Duffield, "Dr. Martin Luther of blessed memory, who had no relish for Ambrose's hymns, called our Irishman a *poeta Christianissimus*, and translated into his massive German both the hymns the Breviary had extracted from the chief poem.

5. Enititur puerpera,
Quem Gabriel prædixerat,
Quem ventre matris gestiens,
Baptista clausum senserat.

She brings the Saviour forth, of whom
Gabriel had told her, all-surprised
Whom yet unborn, in mother-womb
The Baptist, leaping, recognized.

6. Fœno jacere pertulit,
Præsepe non abhorruit:
Et lacte modico pastus est,
Per quem nec ales esurit.

On humble straw His form is bent,
And a poor crib to Him belongs:
See Him with drops of milk content,
Who feeds the countless feathered throng.

7. Gaudet chorus Cælestium,
Et Angeli canunt Deo;
Palamque fit pastoribus
Pastor, Creator omnium.

The heavenly chorus fills the skies,
To God, the angel voices sing: [eyes,
And shepherds now, with wondering
Their shepherd see their God and King.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

To Thee, my Jesus, glory meet—
For our poor sakes of virgin born—
And Father, and the Paraclete,
Through endless ages of the morn.
Amen.

II. CRUDELIS HERODES DEUM.

8. Crudelis Herodes, Deum
Regem venire quid times?
Non eripit mortalia
Qui regna dat cælestia.

Why, cruel Herod, dost thou fear?
The King is God who draweth near:
No realms of earth allure His eyes,
Who giveth kingdoms in the skies.

9. Ibant Magi, quam viderant,
Stellam sequentes præviam:
Lumen requirunt lumine:
Deum fatentur munere.

The Magi follow still the star
That marshalled them from lands afar:
And by its light they seek the light,—
The God their gifts confess aright.

10. Lavacro puri gurgitis
Cælestis Agnus attigit:
Peccata quæ non detulit,
Nos abluendo sustulit.

The Lamb that doth the heavens rule
Hath bathed in Jordan's sacred pool:
And oh! from sins He had not done,
To wash us, bore them every one.

11. Novum genus potentiæ:
Aquæ rubescunt hydriæ,
Vinumque jussa fundere,
Mutavit unda originem.

Now Cana sees a wonder new,
The water reddens at his view:
All changèd by His power divine,
It poureth out as purest wine.

Jesu, tibi sit gloria,
Qui apparuisti gentibus,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

Glory to Thee, my Jesus dear,
Who to the Gentiles didst appear:
The Father and the Holy Ghost
Be praised for aye by heaven's host.
Amen.

The two hymns give the stanzas in order from A to N inclusively, with the exception of the K and M stanzas. *Crudelis Herodes Deum Regem venire*, etc., is the emendation of the original *Hostis Herodes impie, Christum venire*, etc., made by the *correctores hymnorum* under Urban VIII. The K stanza commemorates the murder of the Holy Innocents; the M stanza prefaces the miracles narrated in succeeding verses; healing the sick and raising the dead to life, He gave assurance by His miracles that He had God for His Father. The latter verses of the poem speak of the kiss of Judas, the Scourging, the Crucifixion, the Resurrection, and the Ascension of Christ.

NOTES.

In the original poem (we have given the *corrected* text as found in the Roman Breviary) are many evidences of the spirit of freedom which gradually broke away from the restrictions of classical prosody—from *metre*—and sought rather the *rhythm* which constitutes the modern poetic form. Evidences abound, too, in the Abecedary of a yearning after that peculiar charm of *assonance* which is the marked characteristic of our modern poetry, and which, indeed, would seem to be an instinct of all accentual poetry—occurring as it does in the earliest poetry of very many and widely distinct tongues. Rhyme is to be found in the earliest specimens of unquantitative, *accented* Latin verse. Though occasionally employed by Ovid, its accidental occurrence was carefully guarded against by the severe school of Latin quantitative poetry. In the decline of Latin, when Prosody was less carefully attended to, the artificial Grecian forms were gradually merging into an *accented* rather than a quantitative rhythm, and rhymes began to make their appearance. Distinct evidences of rhyme are found in the poetry of St. Hilary of Poitiers. It is found

throughout the poem of Pope St. Damasus to St. Agatha.

— ∪∪ – ∪ ∪— ∪∪ —
Martyris ecce dies Agathæ
Virginis emicat eximiæ
Quo sibi Christus eam sociat
Et diadema duplex decorat
Stirpe decens, elegans specie
Sed magis actibus atque fide, etc.

Sedulius seems not to have followed any scheme of rhyming, but rather to have introduced it, not indeed by stumbling on it haphazard, but with irregular iteration.

Since we can hardly accuse a learned poet like Sedulius of any ignorance of prosodial quantities, we may infer that he simply wanted larger freedom for the introduction of words which might express Christian ideas with more accuracy, grace, dignity, and simplicity than might be found by a strict adherence to the classical rhythms; and, also, that he might the better secure that almost complete identity of *prosodical* with *verse*-accent which is a striking peculiarity of the Abecedary. As the common people knew little of the natural quantities of syllables, and relied much on *accent* for rhythm, it is highly probable that our poet sought, by identity of accents, and by the occasional introduction of rhyme, to satisfy a natural taste and a popular yearning, and make a veritable *Biblia Pauperum* of his "dulcissimum carmen," to use Daniel's expression.

The first stanza is to be found in one of the Ambrosian hymns, itself almost an abecedary.

AMBROSIAN.	SEDULIUS.
A solis ortus cardine	A solis ortus cardine
Et usque terræ limitem	Adusque terræ limitem
Christum canamus principem,	Christum canamus principem,
Natum Mariæ Virginis.	Natum Maria Virgine.

This poem, once attributed to St. Ambrose, is said to have borrowed its first stanza from Sedulius, while its second and third are taken from Prudentius. *A solis ortu usque ad*

occasum laudabile nomen Domini (Ps. cxii.3; cf. Mal. i. 11; Is. xlv.,6.

"Servile corpus induit"—*corpus servi;* "formam servi accipiens" (Phil. ii. 7). Prudentius has *Mortale corpus induit.*

"Ut.... ne," pleonastic for *ne:* frequent in Cicero, but not in other writers, and very rare in the post-Augustan period. Zumpt says, "that it chiefly occurs in solemn discourse."

"Castæ:" according to many, "clausæ;" Porta hæc clausa erit, non aperietur, et vir non transibit per eam, quoniam Dominus Deus Israel ingressus est per eam (Ezech. xliv. 2, 3).

"Gratia:" Cui luna, sol et omnia Deserviunt per tempora Perfusa cœli gratia Gestant puellæ viscera, says Venantius Fortunatus. "Secreta quæ non noverat." Dom Guéranger translates: "the young maiden carries within her a secret which she knows not." This may only mean that not all the wonderful things connected with the divine scheme of redemption were known to the Blessed Virgin. She understood the import of the Angel's explanation, and knew that her "Fiat mihi secundum verbum tuum" should permit the divine power to overshadow her, and that her son should be the Son of God. We can scarcely subscribe to the translation of Dr. Littledale, found in the Marquis of Bute's Breviary,—

> She bears within her maiden breast
> A secret by herself unguessed.

Schlosser has:—

> Ihr Leib umschloss ein Gottespfand,
> Das der Natur war unbekannt. [1]

which is like Dr. Schaff's version,—

> And she, as earthly bride unkown,
> Yet calls that offspring blest her own. [2]

We have chosen to consider *noverat* as a past tense with regard to bajulat; i. e., the mystery of the Incarnation of the Son of God in her womb, unguessed by her until the Angel had explained it, became clear after the inpouring of grace

[1] Her body encloses a Pledge of God which was not avowed to nature.

[2] *Christ in Song*, p. 45.

into her heart,. Enlightened by grace, she bows to the will of God, and immediately bears within her womb a Secret she had not guessed before.

Templum repente fit Dei.[1]

The Italian of Giuseppe Belli has: And mysteries are accomplished in her which she never heard before. [2]

That of V. Capponi: The mind of the pure, spotless maiden did not grasp the conception. But by the quickening and perfecting grace from heaven, Faith and Humility forthwith understood. [3]

4. "Concepit alvo Filium;" in the original, *Virgo creavit filium*, or *Verbo creavit*, or *Verbo concepit*. "*Librariis*, ut puto, displicuit verbum *creavit*, quod bene latinum est pro *genuit*. In breviario Mozarabico die XVIII. dec. servatur vetus lectio *creavit*." Ed. Areval.

5. "Enititur puerpera," corrected thus to avoid the hiatus of the (probable) original Enixa est puerpera (the lection of the Brev. Mozarab., "Cum nostris omnibus Mss., Alcuino, Ald., et aliis editis."—Arevalus).

"Quem ventre" etc., altered from the original.

Quem matris alvo gestiens
Clausus Joannes senserat.

The alteration has changed the sense somewhat, and, Kayser thinks, weakened it.

[1] Says Kayser, after noting the interpretation which should make Secreta equal all the developments of the Incarnation, etc.: "Mir scheint jedoch eine andere Deutung den Vorzug zu verdienen. Subject ist *puella*, aber in derselben Allgemeinheit wie im Vorhergehenden: der Schoss einer Jungfrau trägt Geheimnisse, wie sie eine Jungfrau bis dahin noch nicht erfahren. Erinnert *gratia cœlestis* an das *gratia plena* des Engelwortes, so ist *quæ non noverat* nur conkreter Ausdruck für den fernern Inhalt des Engelgrusses, *benedicta tu in mulieribus*."

[2] E arcani in Sei si compiono che non mai prima udì. Inni Ecclesiastici, Roma, p. 188.

[3] Della pura, ed intatta giovinetta
Il concepir non già l'ingegno apprese,
Ma per celeste grazia, alma, e perfetta,
La fede, e lu'millà e ratto l'inte.
Parafrasi Poetiche, Firenze, 1818, p. 26.

6. "Et lacte," etc., altered from *Parvoque lacte pastus est*, which Arevalus thinks might have been retained, since "*parvum* lac est modicum lac, parum lactis."

8. "Crudelis," etc; orig., Hostis Herodes impie Christum. "Quid est quod sic turbaris Herodes? Rex iste, qui natus est, non venit reges pugnando superare, sed moriendo mirabiliter subjugare." S. Fulgentius.

9. "Lumen"—Christ, *lumen de lumine;*

Lux lucis et fons luminis,
Dies dierum illuminans;

or, lux vera quæ illuminat omnem hominem venientem in hunc mundum; lumen ad revelationem gentium.

"Munere," not *muneribus;* the frankincense symbolized the Deity.

10. "Peccata" etc., Dom Guéranger translates: It is we whom He hereby washes from our sins, for He could have none to be cleansed.

Caswall has:—

There consecrating by His touch
Water to cleanse us in His blood,—

which renders closely the Catech. Rom.,[1] "Baptizatur Dominus, non mundari indigens, sed tactu mundæ carnis aquas mundans, ut vim abluendi habeant." Unlike the crowd of Jews, of publicans, of harlots that flocked to receive the baptism of penance unto the remission of sins, Christ had not any sins quæ deferret ad *lavacra gurgitis*, sc., Jordanis; His baptism by St. John, besides being one evidence of His desire "to fulfil all justice," by obeying "the baptizing Prophet, whom God sent to baptize the people," as St. Chrysostom says, had also the effect of sanctifying the waters by His touch for the Christian sacrament, as He showed plainly by receiving from heaven the Spirit of God, which should come down in "His own baptism, typified by that of John."

"Sustulit:" Ecce Agnus Dei, ecce qui tollit peccatum

[1] P. II. cap. ii., qu. 16.

mundi, said St. John, when he saw the Christ whom he had baptized walking, afterwards, by the Jordan. But as Our Saviour took away the sins of the world by taking them on Himself, we have rendered "sustulit" by the word "bore."

"Nos abluendo" is not the ablative of means, but the dative of purpose; tactu mundæ carnis aquas mundans, *ut* vim abluendi habeant, says the Catech. Rom. We might perhaps better have translated the *sense* thus:—

> The Savior's sinless flesh shall win
> Waters to wash our souls of sin![1]

11. "Jussa," i. e., *aqua*, not *hydria*.—

"Rubescunt:" The conscious water saw its God and blushed.[2] We have partly borrowed Crashaw's famous line.

In this poem, as found in the Breviaries, we have a selection of stanzas that commemorate the three great *manifestations* of Christ—His epiphaneiai—which a very trustworthy tradition assigns to the same day of the calendar; this triple epiphany being made when the Magi, following the star, found the God-Man; when the heavens opened and the Spirit of God descended upon Him in the Jordan; when the water of Cana manifested His power by turning into wine.

We take leave of Sedulius and his Abecedary, feeling that, as Taine says, "behind the document there was a man." If time is jealous of its arcana, and will not whisper aught of the life of Sedulius, it cannot forbid that higher knowledge of him which comes from a knowledge of his works. Sedulius was eminently the poet of the Incarnate Word. His Carmen Paschale, his Elegia, his Abecedarius, and (if it be his) the Cento Virgilianus (carmen de Incarnatione), evidence his devotion to the life of Christ: for "there is no heroic poem in the world but is at bottom a biography, the life of a man."[3]

H. T. HENRY.

[1] Kayser has an interesting discussion of the meaning of Sedulius in these two verses, Peccata. . . . sustulit.—Paderborn, 1881, pp. 378-380.

[2] Crashaw's translation of his own Epigram on the miracle of Cana.

[3] Carlyle, *Essays*.

LETTERS TO A RELIGIOUS.

V.

THE perfection of outline in the human face is determined, as we saw, by a certain proportion of the parts to each other. Thus, the front face admits of four almost equal divisions, by horizontal lines, from the crown of the head to the extremity of the chin. Two of these parts are given to the brain case, one to the length of nose and ears, and one to the lower part of the face, representing the organs of speech and mastication. If you take the widest part of the head, and divide a line drawn from temple to temple into five equal parts, you get one part for each of the eyes, one part at each extremity, and one part between the eyes, which is also that of the width of the nose at the wings. The profile of the face is commoly measured by the facial line, a perpendicular which touches the point between the eyes, where the nose has its root, and also the upper lip. But these modes of measurement are but general standards by which to determine the beauty or regularity of facial form. Practically, we are influenced to judge of physical beauty by taking into account the development of certain organs in the face as they represent the higher or lower functions of man. Thus, the forehead might be said to indicate intellectual dignity; the eyes, sentiment; the ears, disposition; the nose, intelligent will-power; the mouth, feeling and passion; the chin, physical will-power. According to their various development within just limits, they give us impressions of physical beauty more or less pronounced in one direction or another. We might call them simply different types of beauty. With this difference of type is intimately connected the difference of character, which likewise represent a distinct division of beauty, as we have seen. Of this we shall speak again later.

However, in speaking of the perfect form of the human face, whether determined by the proportions of lines or of the functions which each organ serves, we have taken the human face in its mature development, such as we find it in midlife or at the period when there is no perceptible increase of growth or decrease from decay. The same measurement which applies to a full-grown person's face, will not apply to the little child or to the old. Here we have to take into account the anatomical construction of the human face, as it develops and contracts. If you draw the outline of a person's face in its maturity, and then reduce it in size, thinking that you will thus obtain the face of that person as a child, you will surely fail. The size of the drawing does not alter the age represented by the outline. The difference in age is indicated by an unequal development of certain parts of the face. Let me briefly explain this.

If you look attentively at a child not yet capable of speech, you will notice that your division of the front face into four equal parts, as indicated before, will not hold good. The forehead from the eye to the highest part of the crown will ordinarily occupy two thirds of the child's front face, instead of one half, as in the man. Thus the brain case appears abnormally large, especially towards the back. The reason for this is, that the bones of the face, especially of the lower portion, are only partly formed in the child, there being no teeth, and the little jaws are still soft and contracted. The nasal bone is depressed, owing to the weakness of its formation, and this naturally raises the end of the nose, leaving no definite indication as to whether it will be of Greek or Roman fashion, or short, or pointed. As the child grows, the setting of the cheek and nasal bones begins to indicate the sockets of the eyes; the bridge of the nose becomes gradually firm and prominent; the action of the jaws develops the tooth-sockets, and with the formation of the teeth the lower face becomes longer. As the skull grows more solid, the depression which is noticeable in infants' heads, just above the fore-

head, passes into a curved line, and the entire head assumes a rounder form. By degrees the continued action of the muscles of the face gives to it a settled shape, by which we recognize more distinctly than we do in the young infant the similarity of features between child and parent.

Another change of outline in the form of the face, analogous to that which occurs between infancy and maturity, takes place as man approaches old age. Here the loss of the teeth, and the subsequent contraction of the jaws, again shortens the lower part of the face. But since the bones and sockets have attained their full development, the effect of this contraction is different from that which we notice in the child. The chin is thrown forward, and in the absence of fleshy clothing assumes a pointed appearance. The upper jaw falls into the lower tooth sockets, and thus brings nose and chin closer together, whilst the lips are necessarily compressed. The gradual decay of fleshy substances makes the bones everywhere more prominent. The eyes fall back into the sockets. The skin, losing its elasticity with its fatty support, shrinks together in folds, producing sharp lines in different parts of the face, especially around the mouth, eyes, and forehead.

The general effect of these changes in the child and the aged is, that the oval line which bounds the perfectly shaped face in mature life assumes, when applied to the child, almost the outline of a circle, whilst in the case of an old person it appears more like a square or rectangle. In the same way, if you apply the perpendicular line which in the antique statue is supposed to touch the point at the root of the nose and the upper lip, you will find that in the child the upper lip is considerably in front of the line, whilst in the aged it recedes from the same line. In the child the face is more round than oval; the nose is round and turned upward; the upper lip is raised, and the mouth usually open, because the muscles lack strength to keep the lips together; the chin is round; the eyes are lying rather on the surface; the cheeks are

round; the forehead is somewhat prominent over the eyes, and rising towards the back of the head, with a slight depression immediately over the brow. Almost the opposite characteristics mark the features of the aged. The contour of the face is angular; the nose sharp, with a downward tendency; the mouth is closed, so that the tightly compressed lips almost disappear; the chin protrudes considerably in front of the facial line, and with an upward turn; the eyes lie in strongly marked sockets; the cheeks are hollow; the forehead is round.

A quaint lesson, like some grave sermon on man's destiny and the vanity of mortal life, might be read out of this change of the human features from childhood to old age. The senses of the child are open. Every impression on the physical organs helps to fashion them. Its brain is there apparently all formed and occupying that portion of his head which lies above all the senses, yet to which these are channels, informing the understanding, the memory, the will; infusing knowledge and piety from without, and then reflecting their inner action again upon the face in later life. Then the inner motives thus fashioned develop of their fulness into action, begetting habits and results. And when strength gradually wanes, reflection follows upon action. The head bends, as if scanning the value of the fruits which the past has produced; the pride of life is gone. The eye sinks back, as if to bring it nearer to the brain and to thought, and to withdraw it from the curious things which had caught its attention before. The lips, which were open in childhood, now close, as if they recognized the value of silence; and that which served the appetites and the growth of the flesh shrivels and contracts, as though life itself gave the warning of its own approaching end.

Your good nature would prevent you from misapplying this digression, even if the fact that I am writing to a devoted religious did not serve as an apology. In truth, any one who reads this letter, without being acquainted with those which

have preceded it, might justly ask with what propriety I have called them "Letters to a Religious." Something more of a technical character will have to follow; but on the whole it will tend to show the value of observation in painting the human countenance. After all, it is painting God, whose good image the perfect man is. Addio.

TITULAR FEASTS IN DECEMBER.

I. ST. BIBIANA (DECEMBER 2).

(*Two Churches in* 1888, *one of them the cathedral of Monterey and Los Angeles.*)

Dec. 1, Vesp. de seq. com. præc. et Fer.

Pro Clero Romano, Vesp. de seq. Com. Fer.

2, Fer. 3. *Rub.* S. Bibian. V. M. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Confitebor.* Reliq. ut in Calend. cum Com. Fer. in Laud. et Miss. in qua Cr. per. tot. Oct. In. 2. Vesp. com. seq. e. Fer.

Pro Clero Romano, omnia ut supra.

Fer. 4. 5. (6. pro. Cler. Rom.) Sabb. Dom. (sine 3. Or.) et Fer. 2. (sine com. Oct.) ut in Calend. ritu. infr. oct. cum com. Oct. (ante com. Fer.) in Vesp. Laud. et Miss.

5, De 4. die infr. Oct. Semid. Lect. 2. Noct. ex Octavar. *Cum* vel ex Breviar. *Quoniam.* 3. Noct. ex Octavar. *Thesaurus* (Mart. non Virg.) vel ut in fest. Com. Fer. et S. Sabbæ in Laud. et Miss. fest. Vesp. de seq. com. Oct. et Fer.

Fest. S. Ambros. ulterius transferend. in 10. Dec.

Pro Clero Romano, fest. S. Eutych. perpetuo mutand. in 14. Dec., quando de eo hoc anno fiet ut simplex.

9, Fer. 3. *Rub.* Octava S. Bibian. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex. Octavar. *De Virginibus* vel ut in fest. 3. Noct. ex Octavar. *Ideo* (Mart. non Virg.) vel ut in fest. Com. Oct. Immac. Conc. et Fer. in Laud. et Miss. fest. Vesp. a cap. de seq. (m. t. v.) Com. præc. Oct. et Fer.

Pro Clero Romano, ut supra. Vesp. de seq. Com. præc. et Fer. tant.

10, S. Ambros. (fuit 7. hujus) ut in Calend. ad 9. Dec.

II. ST. FRANCIS XAVIER (DECEMBER 3).

(*Sixty Churches in* 1888.)

Dec. 2, Pro utroq. Clero Vesp. de seq. Com. Fer. tant.

3, Fer. 4. *Alb.* S. Francisci Xaver. C. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Justus.* Reliq. ut in Calend. Com. Fer. in Laud. et Miss. in qua Cr. per tot. Oct. In 2. Vesp. com. seq. et Fer. tant.

Pro Clero Romano, ut supra.

Fer. 4. (6. pro. Cler. Rom.) Sabb. Dom. (sine 3. or.) Fer. 2. (sine com. Oct.) et 3. ut in Calend. ritu infr. oct. cum com. Oct. (ante com. Fer.) in Vesp. Laud. et Miss.

5, de 3. die infr. Oct. Semid. Lectt. 2. Noct. ex Octavar. *Ad hanc* vel ex Breviar. *Beati.* 3. Noct. ex Octav. *Si istum* vel ut in fest. Com. Fer. in Laud. et Miss. in qua Evang. *Sint lumbi* vel si lectt. 3. Noct. lectæ fuerint ut in fest. Evang. *Euntes.* Vesp. de seq. Com. Oct. et Fer.

9, Pro utroq. Clero Vesp. a cap. Com. præc. Oct. Imm. Conc. et Fer.

Pro Clero Romano, Fest. Translat. Dom. Lauret. perpetuo mutand. in 14. Dec.; quando de eo hoc anno fiet ut simplex.

10, Fer. 4. *Alb.* Octava S. Franc. Xav. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *Gaudete* vel ut in fest. 3. Noct. ut in fest. Com. Oct. Imm. Conc. et Fer. in Laud. et Miss. fest. In 2. Vesp. com. seq. Oct. Imm. Conc. et Fer.

Pro Clero Romano, ut supra. Vesp. a cap. de seq. Com. præc. Oct. Imm. Conc. et Fer.

III. ST. BARBARA (DECEMBER 4).

(*Eight Churches in* 1888.)

Fest. S. Chrysologi pro Calend. univers. perpet. mutand. in 5. Dec. pro Cler. Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex.

Dec. 3, Pro utroq. Cler. Vesp. de seq. Com. Fer. tant.

4, Fer. 5. *Rub.* S. Barbaræ V. M. Dupl. 1. cl. cum oct. Lectt. 1. Noct. et reliq. ut in Breviar. de commun. Virg. 1. loco. Com. Fer. in Laud. et Miss. in qua Cr. per tot. Oct. In 2. Vesp. com. seq. et Fer. tant.

Pro Clero Romano, ut supra. In 2. Vesp. com. seq. et Fer. tant.

5, S. Petri Chrysologi (fix. ex heri) ut in Calend. ad 4. Dec. cum com. Oct. Fer. et S. Sabbæ in Laud. et Miss.

Pro Clero Romano, ut in Calend. cum com. Oct. (ante com. Fer.) et Cr.

Sabb. Dom. (sine 3. or.) Fer. 2. (sine com. Oct.) Fer. 3. et 4. ut in Calend. ritu. infr. oct. cum com. Oct. (post Oct. Imm. Conc.) in Vesp. Laud. et Miss.

Fest. S. Damas. perpetuo mutand. in 12 Dec.; pro Cler. Rom. in 14. Dec., quando de eo hoc anno fiet ut simplex.

10, Vesp. de seq. (ut in 1. Vesp.) Com. Oct. Imm. Conc. et Fer.

Pro Clero Romano, in 2. Vesp. com. seq. et Fer. tant.

11, Fer. 5. *Rub.* Octava S. Barbar. Dupl. Lectt. 1. Noct. de Script. occ. 2. Noct. ex Octavar. *De Virginibus* vel ut in fest. 3. Noct. ex Octavar. *Intendat* vel ut in fest. Com. Oct. Imm. Conc. et Fer. in Laud. et Miss. fest. In 2. Vesp. com. seq. et Fer.

12, S. Damasi. Pap. Cr. Semid. ut in Calend. ad 11. Dec. sed m. v.

IV. ST. NICHOLAS (DECEMBER 6).

(*Twenty-nine Churches in* 1888.)

Dec. 5, Pro utroq. Cler. Vesp. de seq. Com. Fer. tant.

6, Sabb. *Alb.* S. Nicolai Ep. C. Dupl. 1. cl. cum com. oct. Lectt. 1. Noct. *Fidelis sermo.* Reliq. ut in Calend. (nihil de Vig.) Com. Fer. in Laud. et Miss. in qua Cr. per tot. Oct. In 2. Vesp. com. Dom.

Pro Clero Romano, omnia ut supra (nihil de S. Ambros.).

Dom. (sine 3. or.) Fer. 2. (sine com. Oct.) Fer. 3. 4. 5. et 6. ut in Calend. ritu. infr. oct. cum com. Oct. in Vesp. Laud. et Miss. post com. oct. Imm. Conc. et ante com. Fer.

Fest. S. Luciæ perpetuo mutand. in 14. Dec., quando de eo hoc anno fiet ut simplex. Item pro Clero Rom.

12, Vesp. de seq. (ut in 1. Vesp.) Com. Oct. Immac. Conc. et Fer.

13, Sabb. *Alb.* Octava S. Nicolai Dupl. Lectt. 1. Noct. de Script.

occ. 2. Noct. ex Octavar. *Tantum* vel ut in fest. 3. Noct. ex Octavar. *Datur* vel ut in fest. Com. Oct. Imm. Conc. et Fer. in Laud. et Miss. fest. In 2. Vesp. com. Dom. S. Luciæ et Oct. Imm. Conc.

Pro Clero Romano, omnia ut supra.

14, Dom. Pro utroq. Cler. fit com. S. Luciæ ante com. Oct. Imm. Conc. in Laud. Miss. (sine alia or.) et Vesp. (post com. Dom.).

V. ST. AMBROSE (DECEMBER 7).

(*Eleven Churches in* 1888.)

Dec. 6, Pro utroq. Clero Vesp. de seq. com. Dom. tant.

7, Dom. *Alb.* S. Ambrosii Ep. C. D. Dupl. 1. cl. cum oct. Lectt. 1. Noct. *Fidelis sermo.* Reliq. ut in Brev. et Miss. 9. Lect. de hom. et com. Dom. Cr. per tot. Oct. Vesp. de seq. Com. præc. et Dom.

Pro Clero Romano, omnia ut supra.

8, Nihil. de Octava.

9, De 2. die infr. Oct. Immac. Concept. Com. Titul. et Fer.

Pro Clero Romano, ut in Calend. cum com. 2. Octt.

Fer. 4. 5. 6. et Sabb. ut in Calend. ritu infr. octav. cum com. Oct. Titul. in Vesp. Laud. et Miss. post. Oct. Immac. Conc. et ante com. Fer.

Dies Octava S. Ambrosii celebrat. ut simplex cum ejus com. in 1. Vesp. Laud. Miss. et 2. Vesp.

VI. THE IMMACULATE CONCEPTION (DECEMBER 8).

(*Three hundred and twenty Churches in* 1888.)

Omnia fiunt de festo et ejus octava ut in utroque Calendario.

VII. ST. LUCIA (DECEMBER 13).

(*Five Churches in* 1888.)

Dec. 12, Pro utroq. Clero Vesp. de seq. Com. Fer. tant.

13, Sabb. *Rub.* S. Luciæ V. M. Dupl. 1. cl. cum octava partiali. Offic. et Miss. ut in Breviar. et Missal. cum Cr. usque ad fin. Oct. (16. Dec.) Com. Fer. tant. Præf. Concept. Immac. In 2. Vesp. com. Dom. tant.

Pro Clero Romano, omnia ut supra.

Dom. Fer. 2. et. 3. pro utroq. Clero ut in Calend. ritu infr. oct. cum com. Oct. in Vesp. Laud. et Miss. Cum die 16. Dec. terminatur Octava S. Luciæ.

VIII. ST. THOMAS THE APOSTLE (DECEMBER 21).

(*Fifty-five Churches in* 1888, *some of which may be dedicated to Sts. Thomas of Aquinas, of Canterbury, or of Villanova.*)

Dec. 20, Vesp. de seq. com. Dom. (Ant. *O Clavis*).

Pro Clero Romano, Vesp. de seq. com. præc. et Dom.

21, Dom. *Rub.* S. Thomæ Ap. Dupl. 1. cl. sine octava ut in Calend. ad 22. Dec. cum 9. Lect. et com. Dom. in Laud. et Miss. In 2. Vesp. com. Dom. (Ant. *O Oriens*).

Pro Clero Romano, omnia ut supra. In 2. Vesp. com. Patroc. B. M. V. vel. S. Ambros. ut indicat. in Calend. et Dom.

22, Fer. 2. De ea. Pro Offic. et Miss. consule Calend. ad Fer. 3.

Pro Clero Romano, fit vel de Patroc. B. M. V. vel de S. Ambros. ut indicat. in Calend. ad Fer. 3. Quod si de priori fiat, Fer. 3. fiet de S. Ambros., cujus fest. proinde non fuerit simplificand. 7. Dec.

IX. THE NATIVITY OF OUR LORD (DECEMBER 25).

(*Eleven Churches in* 1888.)

Dec. 25, Omnia pro utroq. Clero ut in Calend. per tot. Oct.

X. ST. STEPHEN (DECEMBER 26).

(*Fifty-one Churches in* 1888.)

Dec. 26, S. Stephani Protomart. Dupl. 1. cl. cum oct. Omnia ut in Calend. hodie et per totam Octav. pro utroq. Clero.

XI. ST. JOHN THE EVANGELIST (DECEMBER 27).

(*Two hundred and thirty-one Churches in* 1888, *many of them probably dedicated to St. John the Baptist, and some perhaps to other Saints of the name of John.*)

Dec. 26, Pro utroq. Clero Vesp. de Nativ. a cap. de seq. Com. præc. et Oct. Nativit.

27, S. Joannis Ap. et Evang. Dupl. 1. cl. cum oct. ut in Calend.

per tot. Oct. sed hodie com. Nativit. tant. in Laud. et Miss. Vesp. de Nativ. a cap. de S. Joan. com. seq. et Oct. Nativit.

Pro Clero Romano, idem.

Infra Octavam fiet com. S. Joan. post com. Oct. Nativ. ante alias Octavas.

XII. HOLY INNOCENTS (DECEMBER 28).

(*Three Churches in* 1888.)

Dec. 27, Pro utroq. Clero Vesp. de Nativ. a cap. de seq. Com. S. Joan. et Oct. Nativ. tant.

28, Dom. (*vacans*) SS. Innocentium Mart. Dupl. 1. cl. cum oct. ut in Calend. nisi quod fit com. Nativ. tant. in Laud. et Miss. Vesp. de Nativ. et a cap. de SS. Innoc. com. seq. et Oct. Nativ. tant.

Pro Clero Romano, idem.

Infra Octavam fit com. SS. Innocent. post com. Oct. Nativ. ante alias octavas.

XIII. ST. THOMAS OF CANTERBURY (DECEMBER 29).

(*Two Churches reported in* 1888, *and perhaps more dedicated to the Saint, simply reported as St. Thomas.*)

Dec. 28, Pro utroq. Clero Vesp. Nativ. a cap. de seq. com. præc. et Oct. Nativ. tant.

29, Fer. 2. *Rub.* S. Thomæ Ep. M. Dupl. 1. cl. sine oct. ut in Calend. cum com. Oct. Nativ. tant. Vesp. de Nativ a cap. de S. Thom. ut in 2. Vesp. un. mart. Com. Dom. infr. Oct. Nativ. et Oct. Nativ. tant.

Pro Clero Romano, omnia ut supra.

XIV. ST. SYLVESTER (DECEMBER 31).

(*Four Churches in* 1888.)

Dec. 30, Pro utroq. Clero Vesp. de Nativit. a cap. de seq. cum com. Oct. Nativ. tant.

31, Fer. 4. *Alb.* S. Sylvestri Pap. C. Dupl. 1. cl. sine oct. ut in Calend. cum. com. Oct. Nativ. tant. Vesp. de S. Sylvestro vel usq. ad cap. de Nativ. (Vd. De Herdt, III. 9.) Com. seq. tant.

Pro Clero Romano, idem.

Other Titulars in December are St. Eloi (1 church), Dec. 1; St. Valeria (1 church), Dec. 9; St. Ottilia (1 church), Dec. 13; Expectation of the B. V. (1 church), Dec. 18.

H. GABRIELS.

CONFERENCE.

The State's Right in regard to Compulsory Education.

We publish the following communication of the Rev. James Conway, S. J., in reference to a criticism of his book entitled "The Rights of our Little Ones," which appeared in the October issue of the REVIEW (p. 371). In our book-notice we took exception to F. Conway's statement, that the civil authority had no right whatever to exact secular teaching, even in cases of *utter illiteracy*. We believed this to be a needless exaggeration, in some respects as hurtful as it is untrue. Although it is not customary for book-reviewers to vindicate their criticisms against the grievances of authors we do not wish to be considered unfair in a question which is on all sides considered as one of great importance. Owing to the length of F. Conway's letter, we are forced to omit such portions as have no direct connection with the point for which he contends.[1] We also add a few remarks by way of answer.

Father Conway says:—

The issue between your judicious reviewer and myself seems to be rather a question of expediency than of doctrine.

I categorically deny the right of the State to enforce compulsory education. He, while he does not venture just now to contradict my statement, thinks that it is unwise to endeavor to impress such teaching on the American people at this juncture. Now, it seems to me, on the contrary, that, if my position is a true one and involves a first principle on education, as I hold, it is very wrong to withhold this

[1] The omitted portions are the introduction, which is mainly complimentary to the "Review," and the conclusion, in which the writer refers to the occasion of his first publishing his pamphlet on the school question.

principle from the people, in whose hands rests the power to make or mar the future happiness and prosperity of this country. Had such principles been proclaimed from the housetops in those countries where now reigns unmitigated educational tyranny, it would have been better for the cause of education as well as of Christianity. The adversaries are never weary, in season and out of season, to inculcate the principle which has become a truism in American educational literature, that the State owes an education to all its subjects, while according to the best authorities and to the teaching of reason, the State owes its subjects nothing of the kind. Are we, then, to listen in silence while around us such principles are being propagated and translated into facts? I, for one, believe in saying the honest truth regarding this and similar educational questions, albeit respectfully. The sensitive folk, who are most likely to take offence, are not, to my thinking, so much honest and independent Americans (many of whom have spoken more pronouncedly on this subject than I have), but interested parties, and, I am sorry to think, not unfrequently Catholics. Now, the sooner they are taught to think rightly on the subject, provided they are instructed in charity, the better.

That is briefly my opinion in regard to the expediency of the question in my catechism with which your reviewer has to find fault. This, of course, I say in the supposition of the truth of the principles I defend.

Now, as for my reasons for rejecting compulsory education as unlawful, I have stated them in the "Rights and Duties," etc., pp. 29-32, and will ask the favor of having them inserted here, as I do not think I could now state them more briefly and clearly.

"That education may be an object of government legislation is certain beyond all exception. The limits of this right must, as we hinted, be defined, on the one hand, by the common good as a positive norm; and on the other hand, by personal, domestic, and religious rights, as a negative norm. We cannot in this paper enter into a detailed investigation of these limits. One question, however, we do not wish to pass over in silence. It is the vexed question of compulsory education. Can the State enforce compulsory education, that is, can the State force parents to send their children to school up to a certain age, say twelve or fourteen years?

"Certain it is that the State cannot oblige them to send their children to any school in particular, much less to a school whose teaching is merely secular, or hostile to their religious convictions. This would be against the most sacred rights and highest interests of parents and children. Neither can the State compel parents to send their children to any school at all, if their education is otherwise provided for. So far, we believe, all right-thinking men agree.

"Now the question arises whether the State can by law oblige parents to have their children taught reading, writing, reckoning, and the other elements of secular knowledge. On this point even Catholic authors are at issue. For our own part, we believe that parents in our days are under ordinary circumstances bound in conscience to give their children the advantage not only of a religious education, but also at least of an elementary secular education; but we deny that the State can make or enforce laws to this effect. Parents are also bound in conscience to

afford their children healthy food, clothing, and habitation; yet who will infer from this that the State has the right to regulate the kitchen, nursery, and other departments in families, or make laws to prescribe the material and make of the children's dress, according to the various seasons of the year? God has given this responsibility to the parents, and it is only in cases of utter neglect that they are to be interfered with by outside authority. This extreme case of utter neglect in education cannot occur unless the child is altogether abandoned; then it is the duty of the State to interfere and provide for the necessary education.

"But the advocates of State education urge that it is the duty of the State to defend the rights of its subjects, and that the children have a right to an elementary education at least; that the State, therefore, can and must provide that every child within its jurisdiction is taught at least the elements. Here we must distinguish in education what is essential from what is non-essential. What is essential in mental education is the knowledge of those things which are necessary for the attainment of our last end; as, in physical education, that is essential which is necessary to preserve the physical life of the child; and to this the child has a strict right *ex justitia*. All further knowledge is non-essential, and can only be claimed by the child *ex æquitate;* in other words, the parents are bound to give their children more education than is merely essential to their eternal salvation, in virtue of the love they owe to their offspring; but they are not bound under the title of justice, and cannot therefore be compelled by coactive measures to the fulfilment of that duty of parental piety; in the same way as a rich man, who disinherits his children and disposes otherwise of his property, sins against parental charity, but does not violate the right of another, because he only disposes of what is his.

"But cannot the State legislate also in cases of mere equity? Certainly it can, but only within its own sphere and for the general good. But neither of these conditions is realized in the case in question. Education, as we have shown, does not fall within the sphere of the State, but is the proper function of domestic society. It is, therefore, only in utter default of parents that the State can assume this duty, and further interference is not for the common good, as we have seen, but leads to communism and despotism.

"They further advance that the honor of a civilized State requires that all its subjects are able to read and write. Illiteracy, they say, is a disgrace to the nation. We do not plead for illiteracy, but we are unable to perceive any great ignominy or serious inconvenience to a State in the fact that some of its colliers, and plowmen, and cowboys, and dairymaids are not able to read the daily paper and carry on an epistolary correspondence with their friends, provided they are honest and thrifty and understand the simple science of their own craft. But such citizens, they say, are not fit for free suffrage. Why not? Unless because they are debarred of their franchise, or duped by their literate brethren? Further, they exclaim, such citizens are unfit to be true patriots and to defend their country. We have seen spectacled German students under arms, but we could not imagine that they were braver than the unlettered Crusaders of old, or more patriotic than the illiterate portion of the Irish Brigade.

"All the arguments which are advanced in favor of compulsory education are, to our mind, utterly void of convincing force. All they prove is, that the State should favor and promote education within its due limits, and that we fully agree to. In our days there is no need of coercion to induce parents to give their children the necessary secular education, if facilities are offered them. Self-respect and self-interest suggest this so strongly, where the state of society requires it, that coactive measures are needless.

"Where illiteracy is a considerable inconvenience, it will generally be found that in those cases in which mental education has been notably neglected, the physical has been a good deal more overlooked. And yet, though it is a true principle in education that *prius est vivere, dein philosophari*,—no State ever thinks of ever making inquiries into the physical rearing of children, which falls within its province more than the mental training. Why, then, should the State be so solicitous that the physically neglected child, whom it has permitted to be half starved, ill-clad, and ill-housed, should at the age of twelve con his A, B, C? Such delicacy we consider highly preposterous and sentimental, not to say pharisaical. Compulsory education, therefore, in whatever shape or form it may be adopted and enforced by the State, we hold to be an overstepping of the divinely constituted limits of political authority and an egregious outrage against private and domestic rights."

After reading the above, we felt it our duty to call the writer's attention to the fact that he had evidently missed the point of our criticism, and that, whilst we were anxious to do him justice, the publication of his letter might have no other practical effect than to raise an issue with which the original text had nothing to do. As F. Conway did not withdraw his letter, we make the following comment.

He says:—

He [the reviewer], while he does not venture just now to contradict my statement, thinks that it is unwise to impress such teaching on the American people at this juncture.

The reviewer thinks nothing of the kind. He believes that truth and principle should be taught; but not that opinions should be passed off for first principles. If the reader will kindly turn to the criticism in question, he will see that there is nothing temporizing or insinuating in our speech; that it is not a question of prudence, but of fact. We deny the authority of any writer to teach to children, as a first principle, an opinion which, to say the least, is disputed among the gravest writers on ethics. To hold that the State has

no right to enforce elementary secular education, even *against utter illiteracy*, may or may not be true. It depends entirely on circumstances. Whether and how far these circumstances may be verified, is quite another thing.

F. Conway unwittingly argues against himself when in his pamphlet he says: "It is only in utter default of the parents, that the State can assume this duty [of educating]" (p. 31).

Stöckl, a philosopher whose authority our correspondent not only admits, but whom he mentions on the first page as one of the writers from whom he has drawn the material of his articles, states the same view more fully. In reading him, F. Conway must have come across the following passage:—

> Indeed, there are cases when compulsory education, like every other compulsion in law, must be admitted. And, this is principally the case when as a matter of fact parents utterly neglect their duty of educating, leaving their children without all education and without all instruction, or even abuse their right of educating, to the detriment and injury of their children. In this case the government has the right to protect the right of the children to be educated, and for this purpose it may compel the parents to send their children to school (Lehrb. d. Paedagog., p. 57).

Costa Rosetti, a Jesuit, and an eminent authority on the subject, in his latest work on Moral Philosophy, calls this right accidental, because he believes that there would rarely be occasion to make use of it.

> Si demonstratur, liberos a parentibus ita tractari, ut miseri fieri debeant, nisi a potestate parentum eximantur, auctoritas civilis vi muneris tutelæ jurium potest et debet illos educandos curare et, prout adjuncta exigunt, aut liberos parentibus eripere, aut hos cogere, ut illos in scholam mittant (Philos. Moral., ed. II., p. 744).

The right, then, can be admitted. It only remains that the conditions which warrant its exercise be verified. *Whether such conditions may not be brought about by the utter illiteracy of portions of a commonwealth with a local legislation, is a matter of opinion, not of principle.* There is a paper in this number of the Review, which throws further light on this part of a difficult subject. To understand it properly, we must keep in mind the distinction between principles and views, and again between one and the same principle as applied to different facts.

Burial of Catholics in non-Catholic Cemeteries.

Qu. Can a Catholic who has received all the rites of the Catholic Church, and has not given scandal, be buried with a Solemn Requiem Mass, when the interment is to be in a non-Catholic cemetery, where the family had a plot and where the father is already buried?

Can a priest officiate at the grave in such a case?

Resp. The Second and Third Plenary Councils of Baltimore, considering the fact that Catholics and non-Catholics in the United States live under the same common government, and thus necessarily contract various social relations towards each other, allows, that such of the faithful whose relatives have a family-grave in a non-Catholic cemetery may be buried in the latter; provided the burial ground has not been obtained with the intention of frustrating the disciplinary law of the Church, which requires that Catholics be buried in consecrated ground.

In such a case the burial-service may be held either in the house or in the Church, with or without solemn Mass. According to a note of the S. Congregation, the grave also is to be blessed in such cases. When and how this is best done in particular instances must be determined by the circumstances of the locality.

These privileges, which involve dispensation from the ancient Church discipline, require, however, the concurrence of the bishop. It belongs to him, as legitimate judge in all matters ecclesiastical within his diocese, to determine whether such dispensation is necessary in order to avoid greater evils than would result from the maintenance of the ordinary discipline. Generally speaking, the consent of the bishop may be presumed upon, in cases like the above. In all practical doubts wisdom lies rather in favor of the lenient side and the granting of the request, provided, of course, that the seekers of the privilege are in good faith.

Where it is to be feared that the faithful might be scan-

dalized by the action, because they are ignorant of, or misunderstand the motives of the exception, the priest has to use discretion, and, if need be, explain the matter in a way which is least likely to give offence. (Cf. Concil. Plen. Balt. II., n. 391, 392.)

"In superiori Concilio Plenario de ritibus funereis hæc decreta sunt: Ritus ecclesiasticos nolumus adhiberi in sepultura fidelium, quandocumque eorum corpora sepeliuntur in cœmeteriis sectarum; vel etiam in cœmeteriis profanis, quando adsunt cœmeteria Catholica.

"Cum tamen conditionem, in qua nostrates versantur, consideremus, legis hujus vigor mitigari aliquantulum posse videtur. Si cujus itaque Catholici defuncti, si fuerit ad fidem conversus, consanguinei superstites sint Acatholici, et fundum in alieno cœmeterio jam possideant, permittimus ut exequiæ in domo vel etiam publice in Ecclesia celebrentur, si pastori id eorundem bono spirituali profuturum vel alias expedire visum fuerit. Si superstites Catholici sint, fundum vero in alieno cœmeterio sine ulla fraude legis vel ab anno 1853 habuerint, in quo cadavera jam sint humata, pastoris arbitrio et conscientiæ relinquimus, ut preces pro exequiis in Rituali præscriptas privatim in domo recitet, antequam cadaver efferretur; at in Ecclesia, ut nonnisi præhabita Ordinarii venio exequiæ fiant, præcipimus.

"Præterea, si in cœmeterio profano separatæ terræ pars obtineri nequeat, in qua corpora Catholicorum exclusive inhumentur, saltem loculus ubi cadaver deponetur benedicatur, ea oratione adhibita quæ in Romano Rituali expresse præscribitur (Tit. de Exequiis), 'Deus cujus miseratione animæ,' etc."

The Third Plenary Council still more mitigates the ancient Canonical Law of Ecclesiastical Burial. (Cf. Tit. XI., n. 318.)

"Quum agitur de sepultura eorum qui fuerunt ad fidem conversi, et quorum superstites acatholici fundum domesticum in alieno cœmeterio habent; vel etiam de istis Catholicis, qui pariter ante legem latam proprium fundum habuerunt, *vel certe sine ulla fraude post legem* acquisierunt, declaramus, in istis casibus licere ritus ecclesiasticos adhiberi, sive domi sive in ecclesia, quotiescumque id ab Episcopo, ob graves rationes, interdictum non fuerit; et declaramus insuper, correctionem S. Congr. De Prop. Fide de loculo benedicendo, et supradicto decreto adjunctam, in istis etiam casibus esse observandam. His casibus exceptis nunquam rectori animarum licebit dictos ritus adhibere in sepultura fidelium in alieno cœmeterio, nisi de expressa Ordinarii licentia."

Signum Crucis ad "Magnificat."

Qu. Is there any reason for making the Sign of the Cross at the Magnificat in reciting Vespers?

Resp. To make the sign of the cross at the opening of the *Magnificat*, the *Benedictus*, and the *Nunc dimittis* in the office is an ancient practice sanctioned by good authority. "Juxta laudabilem communem praxim præsertim in alma Urbe servatam." S. R. C. 20 Dec. 1861. (Cf. Wapelhorst, Compendium S. Liturg., n. 251, 11, d.)

ANALECTA.

SEPARATING MATINS AND LAUDS.

A Sacra Rituum Congregatione quum exquisitum fuerit an quoties in privata recitatione separentur Laudes a Matutino, hoc semper concludendum sit post respectivam orationem per Vers. *Dominus vobiscum*, etc., et Vers. *Fidelium animæ*, etc., nec non cum *Pater noster*, juxta sententiam, quam tenet S. Alphonsus de Ligorio in suo opere Theol. Mor., Lib. IV., art. iv., n. 167?

S. R. C. respondit: *Affirmative.*

Die 1 Febr. 1886.

EXORCISMUS

IN

SATANAM ET ANGELOS APOSTATICOS

JUSSU

LEONIS XIII. P. M.

EDITUS.

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Ps. lxv.

Exurgat Deus et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus.

Sicut deficit fumus, deficiant; sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

Ps. xxxiv.

Judica, Domine, nocentes me; expugna impugnantes me.

Confundantur et revereantur quærentes animam meam.

Avertantur retrorsum, et confundantur cogitantes mihi mala.

Fiant tanquam pulvis ante faciem venti: et angelus Domini coarctans eos.

Fiat via illorum tenebræ, et lubricum: et angelus Domini persequens eos.

Quoniam gratis absconderunt mihi interitum laquei sui: supervacue exprobraverunt animam meam.

Veniat illi laqueus quem ignorat; et captio quam abscondit, apprehendat eum: et in laqueum cadat in ipsum.

Anima autem mea exsultabit in Domino: et delectabitur super salutari suo.

Gloria Patri, et Filio, et Spiritui Sancto:

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.

Amen.

AD S. MICHAELEM ARCHANGELUM.

PRECATIO.

Princeps gloriosissime cælestis militiæ, sancte Michael Archangele, defende nos in prælio et *colluctatione*, quæ *nobis est adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiæ, in cælestibus* (Ephes. vi.). Veni in auxilium hominum; quos *Deus creavit inexterminabiles, et ad imaginem similitudinis suæ fecit*, et a tyrannide diaboli *emit pretio magno* (Sap. ii.; I. Cor. vi.). Præliare

hodie cum beatorum Angelorum exercitu prælia Domini, sicut pugnasti olim contra ducem superbiæ luciferum, et angelos ejus apostaticos ; *et non valuerunt, neque locus inventus est eorum amplius in cælo.* Sed *projectus est draco ille magnus, serpens antiquus, qui vocatur diabolus et satanas, qui seducit universum orbem; et projectus est in terram, et angeli ejus cum illo missi sunt* (Apoc. xii.). En antiquus inimicus et *homicida* vehementer erectus est. Transfiguratus in angelum lucis, cum tota malignorum spirituum caterva late circuit et invadit terram, ut in ea deleat nomen Dei et Christi ejus, animasque ad æternæ gloriæ coronam destinatas furetur, mactet ac perdat in sempiternum interitum. Virus nequitiæ suæ, tamquam flumen immundissimum, draco maleficus transfundit in homines depravatos mente et corruptos corde ; spiritum mendacii, impietatis et blasphemiæ ; halitumque mortiferum luxuriæ, vitiorum omnium et iniquitatum.—Ecclesiam, Agni immaculati sponsam, vaferrimi hostes repleverunt amaritudinibus, inebriarunt absinthio ; ad omnia desiderabilia ejus impias miserunt manus. Ubi sedes beatissimi Petri et Cathedra veritatis ad lucem gentium constituta est, ibi thronum posuerunt abominationis impietatis suæ ; ut percusso Pastore, et gregem disperdere valeant.—Adesto itaque, Dux invictissime, populo Dei contra irrumpentes spiritales nequitias, et fac victoriam. Te custodem et patronum sancta veneratur Ecclesia ; te gloriatur defensore adversus terrestrium et infernorum nefarias potestates ; tibi tradidit Dominus animas redemptorum in superna felicitate locandas. Deprecare Deum pacis, ut conterat satanam sub pedibus nostris, ne ultra valeat captivos tenere homines, et Ecclesiæ nocere. Offer nostras preces in conspectu Altissimi, ut cito anticipent nos misericordiæ Domini, et apprehendas draconem, serpentem antiquum, qui est diabolus et satanas, ac ligatum mittas in abyssum, *ut non seducat amplius gentes* (Apoc. xx.).

Hinc tuo confisi præsidio ac tutela, sacra ministerii nostri auctoritate, ad infestationes diabolicæ fraudis repellendas in

nomine Jesu Christi Dei et Domini nostri fidentes et securi aggredimur.

V. Ecce Crucem Domini, fugite partes adversæ.

R. Vicit Leo de tribu Juda, radix David.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Deus, et Pater Domini nostri Jesu Christi, invocamus nomen sanctum tuum, et clementiam tuam supplices exposcimus, ut, per intercessionem immaculatæ semper virginis Dei genitricis Mariæ, beati Michaelis Archangeli, beati Joseph ejusdem beatæ Virginis sponsi, beatorum Apostolorum Petri et Pauli et omnium Sanctorum, adversus satanam, omnesque alios immundos spiritus, qui ad nocendum humano generi animasque perdendas pervagantur in mundo, nobis auxilium præstare digneris. Per eundem Christum Dominum Nostrum. Amen.

EXORCISMUS.

Exorcizamus te, omnis immunde spiritus, omnis satanica potestas, omnis incursio infernalis adversarii, omnis legio, omnis congregatio et secta diabolica, in nomine et virtute Domini Nostri Jesu ✠ Christi, eradicare et effugare a Dei Ecclesia, ab animabus ad imaginem Dei conditis ac pretioso divini Agni sanguine redemptis ✠. Non ultra audeas, serpens callidissime, decipere humanum genus, Dei Ecclesiam persequi, ac Dei electos excutere et cribrare sicut triticum ✠. Imperat tibi Deus altissimus ✠, cui in magna tua superbia te similem haberi adhuc præsumis; *qui omnes homines vult salvos fieri, et ad agnitionem veritatis venire* (I. Tim. 2). Imperat tibi Deus Pater ✠; imperat tibi Deus Filius ✠;

imperat tibi Deus Spiritus Sanctus ✠. Imperat tibi majestas Christi, æternum Dei Verbum caro factum ✠, qui pro salute generis nostri tua invidia perditi, *humiliavit semet ipsum, factus obediens usque ad mortem* (Phil. 2.); qui Ecclesiam suam ædificavit supra firmam petram, et portas inferi adversus eam nunquam esse prævalituras edixit, cum ea ipse permansurus *omnibus diebus usque ad consummationem sæculi* (Matt. xxviii. 20). Imperat tibi sacramentum Crucis ✠, omniumque christianæ fidei Mysteriorum virtus ✠. Imperat tibi excelsa Dei Genitrix Virgo Maria ✠, quæ superbissimum caput tuum a primo instanti immaculatæ suæ conceptionis in sua humilitate contrivit. Imperat tibi fides sanctorum Apostolorum Petri et Pauli, et ceterorum Apostolorum ✠. Imperat tibi Martyrum sanguis, ac pia Sanctorum et Sanctarum omnium intercessio ✠.

Ergo, draco maledicte et omnis legio diabolica, adjuramus te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum qui *sic . . . . dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam æternam* (Joan. iii.); cessa decipere humanas creaturas, eisque æternæ perditionis venenum propinare; desine Ecclesiæ nocere, et ejus libertati laqueos injicere. Vade satana, inventor et magister omnis fallaciæ, hostis humanæ salutis. Da locum Christo, in quo nihil invenisti de operibus tuis; da locum Ecclesiæ uni, sanctæ, catholicæ, et Apostolicæ, quam Christus ipse acquisivit sanguine suo. Humiliare sub potenti manu Dei; contremisce et effuge, invocato a nobis sancto et terribili nomine JESU, quem inferi tremunt, cui Virtutes cælorum et Potestates et Dominationes subjectæ sunt; quem Cherubim et Seraphim indefessis vocibus laudant, dicentes: Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Deus cæli, Deus terræ, Deus Angelorum, Deus Archangelorum, Deus Patriarcharum, Deus Prophetarum, Deus Apostolorum, Deus Martyrum, Deus Confessorum, Deus Virginum, Deus qui potestatem habes donare vitam post mortem, requiem post laborem; quia non est Deus præter te, nec esse potest nisi tu creator omnium visibilium et invisibilium, cujus regni non erit finis; humiliter majestati gloriæ tuæ supplicamus, ut ab omni infernalium spirituum potestate, laqueo, deceptione et nequitia nos potenter liberare, et incolumes custodire digneris. Per Christum Dominum Nostrum. Amen.

Ab insidiis diaboli, libera nos, Domine.

Ut Ecclesiam tuam secura tibi facias libertate servire; Te rogamus, audi nos.

Ut inimicos sanctæ Ecclesiæ humiliare digneris; Te rogamus audi nos.

(Et aspergatur locus aqua benedicta).

EX AUDIENTI SSMI.

Die 18 *Maji* 1890.

Ssmus D. N. LEO divina providentia PP. XIII omnibus Rmis Episcopis, nec non Sacerdotibus ab Ordinariis suis legitime ad id auctoritatem habentibus, qui exorcismum supra expressum devote semel in die recitaverint, partialem tercentum dierum indulgentiam singulis diebus lucrandam: iisdem vero per totum mensem id peragentibns, confessis, ac sacra Eucharistia refectis, plenariam omnium peccatorum suorum indulgentiam semel in mense, die eorum arbitrio designanda, pariter lucrandam impertitus est: quam etiam animabus Christifidelium in purgatorio detentis applicari posse declaravit. Præsentibus in perpetuum valituris.

✠ D. ARCHIEPISCOPUS TYRENSIS,

S. C. de Propaganda Fide Secretarius.

BOOK REVIEW.

THEOLOGIA DOGMATICA SPECIALIS concinnata a Dr. Joanne Katschthaler, Canonico capit. Salisburg., Consil. Consist., Direct. Semin., S. Presb. Theol. in Univ. Œnip., Prof. Em., Equ. Cor. Ferr. Austr., etc. Lib. IV.: De Regni Divini Consummatione seu Eschatologia. Ratisbonæ, Inst. Libr. pridem G. J. Manz. 1888. 8vo., pp. 646. Fr. Pustet & Co.

Considerable use has been made of one portion of this volume, in the paper on the Final Advent, in the present number of this Review. We shall call attention here to some general features of the work—those which bespeak its claim to a fair place in theological literature, and to the patronage of our readers. The book can be fully estimated only when viewed in its relation to the whole system of which it forms an essential part The great merit of the author's complete system lies in the unity of conception under which he gathers up the entire range of dogmatic truth. He looks upon theological matter as a kingdom, founded by the Triune Creator; at one time disturbed by a revolt of its subjects; afterwards repaired by its Founder, the Incarnate Son of God; fortified by supernatural powers; and struggling upwards under His ruling to its ultimate perfection. The first of the three books that have preceded the present tells of the King and how He established His Kingdom. The second, of the disturbance caused by sin, and its restoration through the Incarnation and Redemption. The third, of its government by Grace through the sacraments. The last, of its passage from time and its existence in eternity. Still, apart from its relation to the other members of the organic whole, the present volume has a unity of its own, covering as it does a distinct portion of Theology. The *Novissima* of the *individual soul;* Death, the Particular Judgment and the after fate, together with the last things touching the *human race:* the Advent of the Judge, the Resurrection, the General Judgment, the Destruction and Renewal of the World, the Unending Life thereafter—these terms limit its subject-matter. But since between the *Novissima* of the individual and those of the race there passes a period of separation, though not of isolation, the peculiar intercourse between the living on earth and those who have gone hence receives explanation in

an intervening section of the work. Hence the partial consummation of the kingdom for the individual (§ I. De consummatione partiali); the communion of the living with the departed (§. II. De vivorum cum mortuis nexu); the final and complete consummation for the whole race of men (§. III. De consummatione universali)—these form the central ideas of the treatise. In developing them the author seems to have had in view a triple purpose. First, to give a simple, yet accurate exposition of Dogmatic principles, with their logical contents, suited to the capacity of beginners and students unadvanced in theology. He had evidently in mind the advice of the Angelic Doctor: "Catholicæ veritatis doctor non solum provectos debet instruere, sed ad eum etiam pertinet incipientes erudire," and, like him, "ea quæ ad Christianam religionem pertinent eo modo tradere, secundum quod congruit ad eruditionem incipientium." (Prol. ad S. Theol.)

In this purpose Dr. K. has succeeded, for, again on the same advice, he shuns "multiplicitatem inutilium quæstionum, articulorum, et argumentorum" and explains always "secundum ordinem disciplinæ." An admirable clearness, conciseness, and accuracy pervade the text. The terms and state of the question leading up to the Thesis are carefully explained. The Thesis itself, unlike so many of the leading propositions in recent books of its kind, is not a huge synthesis, but a simple, pithy statement. The clear-cut dogmatic qualification follows, with the proofs drawn from their usual threefold source, the authoritative citations being sufficiently stated, not superabundantly multiplied. Only one fault do we find with this feature of the volume, viz., its lack of attention to the counter difficulties. The second design of the author was apparently to furnish help for post-graduate study, not by striving to rival or supply the wealth of the master theologians, but by offering guidance through the domain of kindred literature. This purpose he has accomplished by his marvellously copious annotations; and it is this feature which merits for the volume a high rank amongst works of its kind, and the attention of earnest students of the Sacred Science. It lays under contribution almost all theological writers of note,—ancient, medieval, and modern,—including not only their larger works, but their monographs in leading periodicals. Unfortunately, however, for those who are not conversant with German, a large number of valuable annotations are from works in that language. Looking over the notes, we find one which seems to express a somewhat singular opinion.

The reason alleged for the inclusion of the B. Virgin under the universal law of death runs thus: "Mortua est B. Maria, 1. ut moriens apud Deum moreretur, vincens naturalem carnis ad moriendum repugnantiam, siquidem, secundum II. Cor. v. 4, 'nolumus exspoliari (corpore) sed supervestiri (veste gloriæ);' 2. ut etiam in hoc Filium suum imitaretur, qui mortuus est, ut morte sua remedium nobis præberet; 3. ut in morte sua omnibus præberet rarum virtutis exemplum, et compateretur morientibus, tanquam experta pugnam illam et repugnantiam carnis (pp. 36, 37). The second argument is good. The first and third bear on their face a meaning quite opposed to the teaching of the Fathers and greatest theologians. Tenent etenim illi B. Mariam non solum vehementissimo Filium in cœlo videndi desiderio obiise, sed etiam sine ullo dolore, seu *repugnantia carnis*. "Neque partus pœnam sensit neque obitus." Ita S. Joann. Damasc., S. Laurent. Justin., Nicephorus, B. Albertus M., Suarez, etc. (Vide Suarez, In P. III, Disp. xxi., § 1, et Scholastica seu Theol. Mariana ap. Migne, Summa Aurea, Tom. VIII., p. 139, n. 1943). "Talis mors non erat decens Deiparam Virginem; nam cum sit principium vitæ et integre caruerit peccato, debebat etiam ejus mors carere oneribus peccati, et per consequens esse libere et voluntarie suscepta sine pœnatitalibus peccato debitis, cujusmodi sunt *dolor* et *infirmitas*." (l. ult. c., n. 1946). Perhaps Dr. K., in his effort to be brief, became obscure. He may mean: Maria experta est, et vicit *materialiter*, illam repugnantiam carnis quam ceteri homines, peccatores, *formaliter* sentiunt.

The author's third purpose was doubtless to write a theologia *cordis* as well as *mentis*. We all know how easy it is for the head to be busy with practical truth, without a ray of warmth or impulse to action going thence to the will, and it is no small favor for another person, especially if he be of superior mind, to point out to us the logical bearing of our speculation on our affections and conduct. Such a monitor is Dr. K. to his readers. The *monita practica* which he appends to each chapter are not far-fetched nor strained. They indicate the direct application of the dogmatic truths to the supernatural life of the soul. Those who are inclined to look for matter of daily spiritual meditation in Summas and other theological texts, will find this work of double assistance for personal use; whilst its simple analysis of the truths of faith with the indicated moral applications make it a desirable help in preparing matter for sermons or lectures.

JOHN MAC HALE, ARCHBISHOP OF TUAM. His Life, Times, and Correspondence. By Right Rev. Bernard O'Reilly, D. D., D. Lit. (Lav.). Two Volumes.—Fred. Pustet & Co. 1890.

We have seen but few biographies which so completely answer the requirements of a life story told for a high purpose, as does this one of Archbishop Mac Hale. It is generally admitted that the history of men who by their talents and energy serve as the levers of great movements cannot be written during their own lifetime with any just appreciation of what they were and what they have actually done. Like lofty structures, they can only be properly judged at some distance. Yet there is a limit to that distance, beyond which the range of vision will hardly carry. After all, history is meant to teach us truth; and in the lives of those who, as leaders, direct the current of national activity, we find the secret of efficient motive power, a secret which is so easily lost sight of amid the clamorous enthusiasm that looks to success without weighing the means which must be employed to make it real and lasting. A biography, therefore, of this kind, in order to teach a practical lesson, must maintain its touch with interests that are still living. It is this which elevates it above the ideal delineations of life, which, whilst they arouse admiration, do not awaken that real enthusiasm which carries its activity into practical life.

The history of Ireland offers one of the most singular evidences of national vitality. The heart bleeds as one follows the almost unbroken chain of sorrows and martyrdom which that race has sustained for centuries, and but for the evidence of facts, our reason would refuse to believe that it is possible for the deepest patriotism to survive the crushing pressure of the relentless persecution which the Irish people have born. Yet that wonderful attachment to its native cause is as strong to-day in the exile as it was ever known to be for centuries past, and stronger, perhaps, than the patriotism of any nation on earth. When men point out the shortcomings of the poor emigrants from Erin, they too often forget that these are the marks of chains and the scars of wounds inflicted by the hand of a conqueror who, when he could not subdue the heart, would bind the intellect and starve the body or put it in bonds, hoping thus to enslave a people whose love of freedom would never die. That love had its root in faith. This is one of the things which we learn from the life of Archbishop John of Tuam, that the wonderful patriotism of the Irish race owes its strength to the religious devotion of the people, who in it found the means whereby to sanctify sufferings which under other con-

ditions should have led them to hopeless despair. And this lesson never needed more emphasizing than at this time, when the hopes long deferred are nearing their accomplishment—at least so it would seem,—and when clamorous demagogues would have Ireland's people forget what they owe to their fidelity to the faith of their fathers.

What makes this biography further valuable is the fact that it is not merely the grateful and admiring tribute of a disciple or follower, but that it largely expresses the personal feelings of the subject by allowing him to speak out his own convictions. Mgr. O'Reilly obtained from the Very Rev. Thomas Mac Hale, of the Irish College in Paris, the nephew and executor of the Archbishop, the entire collection of manuscripts and correspondence which the latter left at his death. Of these excellent use has been made by the writer of this Life, who brought to the task not only sterling appreciation of his subject, but singular judgment, based on a wide knowledge of men and things, and the gift of a graphic and charming literary style,—qualities which are never combined for a happier purpose than in the writing of biography, and never for a more useful and noble end than such as the life of the great John of Tuam presents.

The work is a welcome addition to the list of first class American publications, and we are glad to notice it before the Christmas days. The two volumes are well printed and suitably bound in presentation costume.

ORDO divini Officii recitandi Missæque celebrandæ juxta Rubricas emendatas etc. Pro Anno 1891. Fr. Pustet & Co.

Every year suggests new improvements in the making up of the Ordo, and the Pustets have practically gotten ahead of all the publishers of Directories. The titular offices of each church have, of course, to be arranged by the local clergy, and we have during the present year given the method upon which this may be done. The new Pustet Ordo contains a separate sheet regulating the office for the anniversary of the dedication of the cathedral in each diocese.

Harmony between Science and Revelation. By Right Rev. J. de Concilio, D.D.—Fr. Pustet & Co.

Most of our readers are, no doubt, already familiar with the contents of this excellent and timely book, as the articles of its contents appeared in serial form in one of our Catholic journals. The author has simply gratified a common wish when he published the subjects in book-form. We only wish the printer had done his work better; for this is a work

which we should gladly put into the hands of that great mass of eclectic readers to which the average American of intelligence belongs. In the absence of sound philosophic studies, we need safe guides in those higher regions of scientific thought which are open to the man of affairs and of leisure, since psychology has become a popular pursuit and the reverence for revealed truth is growing daily less amid the glare which the astonishing developments of experimental science produce. There is always more or less confusion of thought as regards the value of first principles. The terminology which modern scientists make use of gives a sort of halo to the things their names are supposed to express, and the superficial thinker, who simply has a taste for abstract subjects, but beyond this would gladly see the realities of faith disproved, readily takes hold of what Spencer says, or Darwin seemingly proves, to prop up his vague intelligence. Mgr. De Concilio, in a familiar way, which does not weary, and, besides, serves to bring out the various characteristic ways in which scientific truths as well as the errors of science appeal to different minds, dissipates a great deal of this haziness. He bluntly asks for definitions from people who talk big words, and he never fails to give satisfaction in the arguments which make for truth.

VADE MECUM CONFESSARIORUM seu practica methodus Sacramenti Pœnitentiæ administrandi post Bullam Apostolicæ Sedis. Editio Quarta emendatior et locupletior.—Parisiis: Sumptibus Lethielleux. 1890. Fr. Pustet & Co.

This little work has found great favor among the clergy in Europe. It solves practical doubts and serves the good purpose of an easy review of the whole topic of moral theology. A quarter of an hour every day, says the author, is enough to keep the memory fresh upon the important subjects which a confessor has to deal with in the tribunal of penance. It is also a good book for examiners in theology to follow, as every subject is analyzed according to the scientific methods used in the modern schools of theology. P. Salvator de Philippis has put his missionary experience to the very best advantage.

PRIVATERA. Manuale Antistitum, seu quid possit, quid non possit episcopus dilucide resolvitur. Neapoli: ex Typis A. et Salvatoris Festa. 1890.

The relations of the episcopal dignity are so manyfold, and the authority which accompanies it is so far reaching in its results, that, like

a double-edged sword, it may not only serve for the victory of truth and the maintenance of good discipline, but likewise for destruction. "Non semper ea quæ velit episcopus valet in cunctis exercere," says the editor of this work, which was first written nearly two hundred years ago, by a religious whose office of "Qualificator Supremæ Congregationis" gave him exceptional insight into the manner in which duty and responsibility may be confounded in practice with self-will and absolutism. Signor Festa has transformed the old "promptuarium" and made it more useful for the modern student than it was when it served as a sort of Canonical Dictionary for bishops generally. He has omitted much of Privatera's book, which has no application in our day, and he has added notes and comments of his own, in such a way, however, that the old may be distinguished from the new. Whilst there are still some things contained in the present edition which are likely to lose their practical value in time to come, and which have no application to our own state of society, the entire book is a most timely exposition of the hierarchical functions.

The first part treats, as its title, "Quid possit episcopus," implies, concerning the episcopal power in reference to the administration of the sacraments, parishes, residence, benefits, etc. The second part, entitled "Quid debeat episcopus," discusses the various offices of bishops as judiciary heads of their dioceses. It has an appendix, "De coadjutoribus et vicariis generalibus," which is of especial utility. The third part, "Quid non possit episcopus," determines the limits of episcopal jurisdiction and discretionary power in reference to the granting of faculties, benefices, dispensations, etc. The work ends with an appendix, in which rules for the reforming and conducting of seminaries and a general plan for literary studies of ecclesiastics are laid down.

BOOKS RECEIVED.

The mention of books under this head does not preclude further notice of them in subsequent numbers.

LEBEN DER ALLERSELIGSTEN JUNGFRAU AND GOTTESMUTTER MARIA. Auszug aus der "Geistlichen Stadt Gottes" von Maria von Jesus. Herausgegeben von P. Franz Vogl., C. SS. R.—Regensburg, New York und Cincinnati: Fr. Pustet & Co. 1890.

ANALECTA LITURGICA, Fasc. VI., Septembri, 1890.—London: James Weale.

PSYCHOLOGY. By Michael Maher, S. J. (Stonyhurst Series, fifth volume). 1890. New York, Cincinnati, Chicago: Benziger Bros.

MEIN BEGLEITER. Sammlung der gewoehnlichsten Gebete zum Gebrauche fuer Katholische Christen.—Regensburg: 1890, Fr. Pustet.

LE LIEN CONJUGAL et le Divorce, par Jules Cauvière. Paris: Ernest Thorin. 1890. Benziger Bros.

MIXED MARRIAGE: The forbidden fruit for Catholics. Transl. from the German of Rev. Alban Stolz, by Mgr. H. Cluever, D.D. Fourth Edition.—New York and Cincinnati: Fr. Pustet & Co.

SUMMA APOLOGETICA DE ECCLESIA CATHOLICA AD MENTEM S. Thomæ Aquinatis, auctore Fr. J. V. De Groot, O. P., S. Th. L. Pars I. and II. (Qu. i.-xxii.). Ratisbonæ: G. J. Manz, 1890.—Fr. Pustet & Co.

GOLDEN SANDS. Fifth Series. Little Counsels of the sanctification and happiness of daily life. Translated from the French by Miss Ella McMahon.—New York, Cincinn., and Chicago: Benziger Bros. 1890.

CATHOLIC NATIONAL CHARTS for the use of Primary Classes.—New York, Cincinn., and Chicago: Benziger Bros. 1890.

KLEINER MARIEN-KALENDER fuer Christliche Frauen und Jungfrauen.—Regensburg, New York, and Cincinnati: Fr. Pustet & Co. 1891.

CATHOLIC HOME ALMANAC, 1891. New York, Cincinn., and Chicago: Benziger Bros.

ORBIS TERRARUM CATHOLICUS sive totius ecclesiæ Catholicæ et occidentis et orientis conspectus geographicus et statisticus elucubratus per O. Werner, S. J., ex relationibus ad sacras congregationes Romanas missis et aliis notitiis observationibusque fide dignis.—Friburgi Brisgoviæ, Sumptibus Herder, 1890.—St Louis, Mo.: B. Herder.

MISCELLANY. Volume XVII of the Ascetical works of St. Alphonsus Liguori.—New York, Cincinnati, Chicago: Benziger Bros. 1890.

DER HAUSFREUND, Illustrirter Familienkalender fuer 1891. Chic.: Muehbauer & Behrle.

MANUAL OF CHURCH HISTORY By the Rev. T. Gilmartin, Prof. of Eccl. History, St. Patrick's College, Maynooth. Vol. I. 1890.—Dublin: M. H. Gill & Son. Fr. Pustet & Co.

THE CATHOLIC FAMILY ANNUAL. 1891. New York: Cath. Publication So. Co.—Fr. Pustet & Co.

GLŒCKLEINS KALENDER fuer die Terziaren des hl. Vaters Franciscus. 8 Jahrgang, 1891. Regensburg, New York, and Cinn.: Fr. Pustet & Co.

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